AN ESSAY

On the AGREEMENT betwixt

Ancient and Modern

PHYSICIANS:

OR A

COMPARISON

Between the PRACTICE of

HIPPOCRATES, GALEN, SYDENHAM, AND BOERHAAVE,

IN

ACUTE DISEASES.

Intended to ſhew,

What the PRACTICE of PHYSICK, in ſuch Diſtempers, ought to be.

NORWICH & NORFOLK MEDICAL BOOK SOCIETY UNITED

By JOHN BARKER, M. D. Phyſician to the ARMY, and Fellow of the ROYAL COLLEGE OF PHYSICIANS.

Ὅσις δὲ ταῦτ' ἀποβαλὼν καὶ ἀποδοκιμάσας πάντα, ἑτέρῃ ὁδῷ, καὶ ἑτέρῳ σχήματι ἐπιχειρέειν ζητέει, καὶ φησί τι εὑρηκέναι, ἐξηπάτηται, καὶ ἐξαπατᾶται. ἀδύνατον γὰρ—

HIPPOCR. De priſca Medicinâ.

LONDON,

Printed for G. HAWKINS, at *Milton*'s Head in *Fleet-ſtreet*. MDCCXLVIII.

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TO

Dr. *WILMOT.*

SIR,

AS the following Sheets were drawn up with a Deſign to reſcue the Art of Phyſick from the Reproaches of the Ignorant, and to prevent People from being deceived by Empiricks, and

illiterate Pretenders to it, they naturally claim the Protection of all ſuch as have the Honour of the Profeſſion, and the Good of Mankind at Heart: It was for this Reaſon that they were ſubmitted to your Inſpection, before they made their Appearance in the World; and, as you was pleaſed to honour them with your Approbation, I now take the Liberty to addreſs them to you in this publick Manner.

You have, indeed, a Right to this publick Teſtimony of my

my Reſpect; for, by the *Hippocratic* Oath, a Phyſician is bound *to honour the Maſter who has inſtructed him in his Art*; and it is not without ſome Degree of Vanity, that I take this Opportunity to acquaint the Publick, that whatever my Knowledge in Phyſick may be, I am indebted for a great Share of it to the Inſtructions which I received from Dr. WILMOT, during my Attendance, ſome Years ago, at *St. Thomas's Hoſpital.*

That you may long live to be an Honour to the Art which you profeſs is the ſincere Wiſh of,

SIR,

Your moſt obliged,

and moſt humble Servant,

Cecil-Street,
May 20,
1747.

JOHN BARKER.

THE PREFACE.

THE following Eſſay was the Employment of ſome leiſure Hours. It was occaſioned by ſome Diſputes in *Phyſick* which have lately happened, and which it is needleſs here to mention. It is a very ancient Obſervation, and has been often verified by Experience, that nothing tends ſo much to caſt a Reproach upon the Art, as the Differences which ſometimes ariſe amongſt thoſe who practiſe it: For when People ſee theſe Diſſentions, they are apt to conclude, that Phyſicians have no certain RULE, or METHOD *of Practice* to purſue, but that the

the Cure of the Sick depends upon Chance alone.

The principal Deſign of this Eſſay is to wipe off this Reproach, by ſhewing, that there is ſuch a *Rule of Practice*, at leaſt in acute Diſtempers; and that the beſt Phyſicians, in all Ages, in treating theſe Diſtempers, have acted conformably to this Rule.

As this was my Deſign, it would have been foreign to my Purpoſe to have meddled with any of the Controverſies which have been lately ſet on foot; what I have ſaid therefore, relates no farther to them, than as it may ſerve for a Teſt to diſtinguiſh how far *Bleeding*, *Purging*, &c. in any particular Caſe, is agreeable to the *General Rule of Practice* here

ſpoken of, which was firſt taught by HIPPOCRATES, and which has been ſtrictly followed by the moſt eminent of his Succeſſors, down to the preſent Time.

If the Reader expects to meet with any Perſonal Reflections, in the enſuing Pages, upon any One, I muſt tell him before-hand, that he will be diſappointed: For I have been taught, by one whoſe Dictates all Ages have revered, "that it is the Buſineſs of "a Phyſician to make new Diſcove-"ries in Science, or to perfect ſuch "as are already made, rather than "to ſpend his Time in cenſuring or "depreciating others." *

As to the Reception which this Eſſay may meet with in the World, I am

* HIPPOCRATES. De Arte.

I am not very ſollicitous about it. I am not weak enough to expect that a *Defence of the Art of Phyſick* will be much reliſhed by the Publick, who, in general, are glad of any Occaſion to run it down: and as for the Gentlemen of the *Faculty*, they will be apt to cry out, with HECUBA,

Non tali Auxilio, nec defenſoribus iſtis
Tempus eget ——

Let it be ſo.—I ſhall yet have the Satisfaction to think, that, if I fail in my principal Deſign, my Time will not be entirely thrown away, ſince by ſhewing *what Phyſick is*, and *what Phyſicians ought to be*, I may poſſibly prevent *ſome few* from being impoſed upon by *Empiricks*, and ignorant Pretenders to the Art.

Should

Should it be objected, as perhaps it may, that there is nothing new in the following Eſſay; my Anſwer is, that I do not pretend to inſtruct ſuch as are already *Phyſicians*, according to the true Senſe and Meaning of the Word; but many, who go under that Denomination, may perhaps meet with ſome Things which they were not before acquainted with. However, if they ſhould not, they will at leaſt ſee the Subſtance of what has been delivered down to us, by paſt Ages, with relation to the Management of acute Diſtempers, collected together, and reduced into the Compaſs of a few Pages: For, to make uſe of the Words of the learned Dr. FREIND, "What elſe was done by "the celebrated Writers of Antiquity, "the Founders of Medicine, amongſt

" the *Greeks* and *Arabians*, or what " other End did they ever propoſe by " their Studies, but to find out *what* " *it is to follow* NATURE; to fol- " low her, however, in ſuch a Man- " ner, as to call in the Aſſiſtance of " ART, whenever it was neceſſary to " *reſtrain* her, or to *direct* her Ef- " forts * ?" And the true Method of doing this is here attempted to be ſhewn.

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* De Purgantibus.

ERRATA.

Page 33. l. 3. *for* Merit, *read* Credit.
39. l. 17. *dele* conclude.
40. l. 10, &c. *for* a Hæmorrhage, *r.* an Hæmorrhage.
47. l. 1. *for* Power, *r.* Uſe.
162. l. 19. *for* the *Hypotheſes*, *r.* the Weakneſs of the *Hypotheſes*.
262. l. 13. *for*, now fully proved, *r.* thus fully proved.
263. l. 2. *for*, and it is, *r.* and *as* it is.

AN

AN ESSAY, &c.

CHAP. I.

THE *Art of Phyſick*, as HIPPOCRATES tells us, *is the moſt excellent of all Arts*, but he takes care at the ſame time to inform us, that, by reaſon of the Unskilfulneſs of ſome who practiſed it, and the Folly of the Vulgar, who take up Opinions too haſtily, and are unable to diſtinguiſh between *real* and *nominal Phyſicians*, it's Reputation was ſunk to ſo low an Ebb, that it was eſteemed the moſt deſpicable of all Arts*. CHAP. I.

* Ιητρικὴ τεχνέων μὲν πασέων ἐςὶν ἐπιφανεςάτη. διὰ δὲ ἀμαθίην τῶν τε χρεωμένων αὐτῇ, καὶ τῶν εἰκῇ τὰς τοιάσδε κρινόντων, πολύ τι πασέων ἤδη τῶν τεχνέων ἀπολείπεται. HIPPOCRAT. Lex.

CHAP. I. I will not preſume to make a Compariſon between the State of Phyſick in thoſe dark Ages of the World, and in this enlighten'd one; but as it is too evident that the Credit of the Art is rather declining than the contrary, and that EMPIRICISM is daily gaining Ground, it is juſtly to be feared that, in future Times, Phyſick may once again be brought ſo low, as to be eſteemed the moſt baſe and contemptible, inſtead of the moſt excellent of all Arts, and come to be exerciſed, as GALEN complains it was formerly, by illiterate Quacks, and People bred up to Trades, and manual Employments, inſtead of Men of an ingenuous and a liberal Education.

There is but too much Reaſon to believe that one of the Cauſes which has contributed to leſſen the Credit of the Art, is the Unskilfulneſs of *ſome* who practiſe it; but as, on the other hand, it cannot be denied that the preſent Age has produced as great a Number of learned and judicious Phy-

Phyſicians as perhaps any Age can boaſt of, whilſt the Number of ſuch Pretenders to the Art, as HIPPOCRATES ſpeaks of, is, I am willing to believe, but ſmall, it can hardly be ſuppoſed to be owing to them alone, that the Art of Phyſick is not in ſuch Eſteem as it was formerly: We muſt therefore look for ſome other Cauſe to account for this Effect, and what can we ſo reaſonably and juſtly impute it to, as that which HIPPOCRATES takes notice of, in the Paſſage above cited, namely, the Incapacity which the generality of Mankind lie under of judging of the true Merits of Phyſicians, and their Art? for People, by being frequently diſappointed in their Expectations, will naturally come, at length, to think meanly of the Art itſelf. CHAP. I.

Amongſt the Objections which we frequently hear made to the Art of Phyſick; the greateſt, and indeed the only material one, is the Diſagreement which ſometimes happens amongſt Phyſicians in the Practice of their Art. For when People hear of

CHAP. I. theſe Diſſentions, they haſtily conclude that Phyſicians either have no certain Method, or *Rule of Practice* to purſue, or elſe that they are not agreed in the Application of this *Rule* in particular Inſtances. This is the Objection which the illuſtrious LORD BACON makes to the Art of Phyſick, and which has been made by a thouſand others ſince his time, but the Objection is of a much older Date, for it is taken Notice of even by HIPPOCRATES; "when Phyſicians, "ſays he, are ſo much at Variance amongſt "themſelves about the Method of treating "acute Diſeaſes, that the ſame Method ſhall "be highly extolled by one, and run down "by others, Phyſick itſelf muſt of neceſſity "fall into Contempt amongſt the Vulgar, "who will conclude from thence that Phy-"ſicians themſelves have no certain Method "to purſue, or that there is no ſuch Art "as that of Medicine*."

In

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* HIPPOCRATES de Ratione Victus in morbis acutis.

In anſwer to this it might be ſufficient to ſay, with HIPPOCRATES, that this very Diſagreement amongſt Phyſicians is a Proof of the Reality of the Art. For if there was no ſuch thing as an Art of Medicine, no Syſtem of Precepts, or *Rule of Practice* for the Artiſt to be directed by, there would not be good and bad Phyſicians as there now are, but all of them would be alike ignorant and unſkilful, and the Cure of the Sick would depend upon Chance alone. But as long as Phyſick remains an Art, ſo long will one Artiſt continue to excel another, *tum manu, tum mente, as well in the Goodneſs of his Hand, as Head* *.

CHAP. I.

* Εἰσὶ δὲ δημιυργοὶ, οἱ μὲν, φλαύροι· οἱ δὲ πολὺ διαφέρουλες. ὅπερ, εἰ μὴ ἦν ἰητρικὴ ὅλως, μηδ' ἐν αὐτῇ ἔσκεπτο, μὴ δ' εὕροιλο μηδὲν· ἂκ ἂν ἦν, ἀλλὰ πάνλες ἂν ὁμοίως αὐτῆς ἄπειροί τε καὶ ἀνεπιςήμονες ἦσαν, καὶ τύχῃ πάντα τὰ τῶν καμνόνλων διοικεῖτο. νῦν δ' ἂκ ἔτως ἔχει, ἀλλ' ὥσπερ καὶ τῶν ἄλλων τεχνέων πασέων οἱ δημιυργοὶ πολλὸν ἀλλήλων διαφέρυσι καὶ ἀ καὶ χεῖρα καὶ καὶ γνώμην, ἔτω δὴ καὶ ἐπὶ ἰητρικῆς. HIPPOC. de priſca medicina, Liber.

CHAP. I. But to give a fuller Anſwer to this Objection, I ſhall attempt to ſhew, 1*ſt*, That there is, in Reality, an invariable Rule, or Method for Phyſicians to direct their Practice by, or, in other Words, that *Phyſick* is a *real Art*; and, 2*dly*, That the moſt eminent Phyſicians, in all Ages, have agreed in their Manner of interpreting and applying this Rule, at leaſt, in the moſt important Branch of Medicine, *to wit*, the Management of acute Diſeaſes. And this, I think, will fully vindicate the Art of Phyſick from Reproach: For, if this can be proved, as I think it may, by the Example of the beſt Phyſicians, ſuch as HIPPOCRATES, GALEN, SYDENHAM, and BOERHAAVE, this great Objection to the Art will vaniſh, as it will then evidently appear, that the Diſagreement among Phyſicians does not ariſe from any Imperfection in the Art itſelf, but from their Ignorance of that Art, or ſome worſe Cauſe; and it would be highly unreaſonable to blame the Art for the Fault of the Artiſt who profeſſes it. It

It may perhaps ſeem ſtrange to ſome to be told of an invariable Rule, or Method of Practice, to which Phyſicians have at all times given their Aſſent; but if any one ſhould be ſurprized at this, his Surprize, I believe, will ceaſe, when he is told that the Rule I am ſpeaking of is no more than this, *That a* PHYSICIAN *ſhould be the* MINISTER *of* NATURE; for, I believe, all Phyſicians will readily acknowledge, That this is a Rule, the Truth and Certainty of which was never yet called in doubt, and which is accommodated to all Diſeaſes whatever, as well as to every Circumſtance of thoſe Diſeaſes. But it may be ſaid, that notwithſtanding Phyſicians are agreed in receiving this as a general Rule of Practice in all Caſes, yet they differ widely in the Interpretation of it, ſince, notwithſtanding all of them profeſs to follow Nature, yet in their Opinions and Practices, they are very different from each other. It will, therefore, be proper, in this Place, to ſettle the

CHAP. I.

CHAP. I. Meaning of this Rule, and ſhew in what Senſe it has been received by the moſt eminent Phyſicians. For this Purpoſe it will be neceſſary to inquire,

1*ſt*, What is to be underſtood by NATURE, and what the Manner is in which ſhe acts. And,

2*dly*, To ſettle the Boundaries between the reſpective Provinces of ART and NATURE.

There is nothing which is more neceſſary for a Phyſician, than to know how far the Power of *Nature* extends in curing Diſeaſes, and where that of *Art* begins: For the Want of this Knowledge, as it renders the Art precarious and uncertain, eſpecially in the prognoſtick Part, ſo it has given Birth to ſome of the moſt fatal Errors, which have ſtarted up at different times amongſt Phyſicians. A Man need only look into the Hiſtory of Phyſick, to be convinced of the Truth of this.—For he will there behold one Set of Phyſicians making

making an Idol, as it were, of Nature, attributing Powers to her which are almoſt divine, and profeſſing to follow her in every Thing, and never to oppoſe her Motions; and, on the contrary, will meet with others who refuſe her the Honour which is juſtly due to her, and who, as if the Efforts of Nature were always wrong, would perſuade us that her Motions ought not to be regarded, and that it is the Buſineſs of a Phyſician to govern rather than to be governed by her. CHAP. I.

The Conſequence of this has been, that the former, under a vain Pretence of following and aſſiſting Nature, have oft-times undermined her, and lent Aſſiſtance to her Enemy, the Diſeaſe; and that the latter, without regarding Nature, or the Method by which ſhe carries off Diſeaſes, have run into the other Extreme, and behaved as if they thought that all Diſeaſes were to be overcome by Art alone.

To

CHAP. I. To the former of theſe we owe the Practice of giving *Cordials*, and the warmeſt *Alexipharmick* Medicines in the Beginning of acute Diſeaſes, particularly in thoſe of the *eruptive Kind* with a view, forſooth, to throw out the Puſtules, or expel ſome malignant Venom from the Blood; to the latter, we are indebted for that HERCULEAN Method of conquering Diſeaſes, by repeated Evacuations, in every kind of Fever without Diſtinction, as well as through every Stage of them. The former Method was practiſed by the HELMONTIANS, and was the only one in uſe, even in this Country, no longer ago than SYDENHAM's time; and the latter has had the Honour to be patronized by ſome who boaſt of being the *Reſtorers of the Practice of the Ancients*; but how little Reaſon they have for doing ſo, will preſently appear.

Thus, as HORACE ſays,

Dum vitant ſtulti vitia, in contraria currunt.

For

For while one Side, by following the *hot Regimen*, in Fevers, have only added Fuel to the Fire, the other, by running into the contrary Extreme, have counteracted Nature's Motions, and, inſtead of aſſiſting her, have either quenched the *vital Flame*, and put a total Stop to her Endeavours, or ſo far weakened her, as to diſqualify her from performing the Part which belongs to her in freeing the Body from Diſeaſes. CHAP. I.

But I forbear to enlarge any farther on this Subject, and ſhall proceed directly to the firſt Point propoſed, *viz.* To ſhew *what is to be underſtood by Nature, and what the Manner is in which ſhe acts*

If we conſider the many Definitions which are given us of this Term, as well by Phyſicians as Philoſophers, we ſhall find it no eaſy Matter to affix a preciſe and adequate Idea to it; every one expreſſing himſelf differently according to the different Conception which he happened to have of it.

To

CHAP. I. To mention a few of theſe Definitions; NATURE is ſaid, by ſome, to be the *internal Principle of Motion*, in the Body; others, by NATURE, mean nothing elſe but the *Mechaniſm*, Frame, or Conſtitution of the Body, and others, again, have given this Appellation to the SOUL. But if we conſider this Matter attentively, we ſhall ſee that all this ſeeming Diverſity of Opinions has ariſen only from uſing the Appellation ſometimes in an *active*, and at others in a *paſſive* Senſe; or from ſpeaking of Nature one while as an *active*, and at another as a *paſſive* Being.— Thus when HIPPOCRATES calls the Elements, as mixed together in the Conſtitution of the Body, by the Name of *Nature* *, he is ſpeaking of Nature in a paſſive Senſe,—or means ſomething paſſive by it. And GALEN, alſo, makes uſe of the Appellation in this Senſe,

* HIPPOC. de Natura Hominis: GALEN. 2. Com. in Aphoriſ. Hip. 34.

Senſe, when he ſays, that, by the Word Nature, he means that *Temperament of the Animal which is compoſed of, or reſults from the Union of* hot, cold, moiſt *and* dry, *or the primary Elements of Things* ‡. And thus the modern Philoſophers, who make Nature to be the Mechaniſm of the Body only, muſt be underſtood to ſpeak of a paſſive Nature, not of an active one.

But, on the other Hand, when Nature is ſaid, as it is by ſome Philoſophers, to be the Faculty which governs the Animal †, that ſelf-moving Power which is the Cauſe of the Formation, Production, and Perfection of the Animal *, or when it is defined to be that *innate Fire*, or *Spirit* which actuates and preſerves the Body, it muſt be taken in an active Senſe, to ſignify an internal Principle of Motion in the Body.

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‡ GAL. de Temperamentis, Lib. 3.
† Finitiones Med. GALEN. adſcript.
* Ibid.

CHAP. I.

Body.—In this Senſe likewiſe it is, that Nature is ſaid by the *Stoicks* to be an *artificial Fire* *.

It is in this active Senſe of the Word Nature, that the Terms of *Nature* and *Art* are thought to coincide, or that Nature is conſidered as Art; ſince in this Senſe Nature as well as Art, may be defined *to be an efficient Cauſe, which ends either in ſome Energy, or in ſome Work.* Accordingly PLATO conſiders Nature as a *divine Art*, or as the higheſt kind of Art ‡, and GALEN defines it to be *the principal of thoſe Arts which adminiſter to Health* †.

Whenever Phyſicians ſpeak of Nature's Operations in the Body, it is to be obſerved that the Appellation is always to be underſtood in an active Senſe, or to imply a Principle of Action in the Animal.

Having

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* Πῦρ τεχνικὸν Finitiones Med. GAL. adſcript.

‡ Ibid.

† GALEN. in Lib. vi. HIPPOC. de Morbis Vulgar. Comment. 5.

Having thus ſhewn what is meant by *Nature*, let us proceed to conſider what Nature does, or what her Operations in the human Body are. CHAP. I.

It is an Axiom in Phyſick, then, as old as the Art itſelf, that NATURE *cures* DISEASES.

Νόσεων φύσιες ἰητροί ‖.

Thus GALEN tells us, that it is the Buſineſs of one and the ſame Art to form a Thing, and to preſerve and repair it after it is formed. As therefore Nature formed the Body at firſt, it is her Office to reſtore it again to Health, when it becomes diſeaſed †. But however this be, it is certain from repeated Experience, (the ſureſt Guide), that Nature has the chief Hand in curing many Diſeaſes, and in particular acute ones of all kinds, as the *Criſis* which carries off theſe Diſeaſes is entirely Nature's Work.—But it muſt be obſerved

‖ HIPPOC. de Morbis Vulgaribus, Lib. vi. Sect. v.
† GAL. in Lib. vi. HIP. de Morbis Vulgar. Com. V.

CHAP. I.

ſerved in this Place, that when we ſay Nature cures Diſeaſes, we uſe the Appellation in an active Senſe, and, in this Senſe, ſhe may be juſtly ſaid not only to cure Diſeaſes, but to produce them likewiſe, ſince, in this Senſe, ſhe is the Author of all the Operations and Changes in the human Body, whether they be good or bad.

The Truth of this Doctrine, then, cannot be called in queſtion. But there have been two Opinions founded on it, which are by no means true. The firſt is, That Nature is ſufficient of herſelf to cure Diſeaſes, and the ſecond, That ſhe acts in curing Diſeaſes with Conſciouſneſs or Deſign.

In conſequence of the former of theſe Opinions, ſome People have thought, that the Art of Phyſick is an unneceſſary Art. But in anſwer to this, it muſt be remembered, that Nature, conſidered as an active Principle, or efficient Cauſe, is only a ſuperior kind of Art, and, like all other Arts,

Arts, is incapable of operating without the Assistance of proper Instruments. For it is evident that Nature cannot make any Change in the Body, without the Help of Air, Exercise, Food, Medicines, &c. As therefore Nature herself is one efficient Cause of Health, so the Art, which supplies her with Materials to work with, may be said to be another Cause, and the Physician, who applies the Materials, a third. This Subordination of Causes, all concurring to the same End, is finely explained by GALEN, in his Commentary on that celebrated Passage of HIPPOCRATES above-mentioned. CHAP. I.

For, after having observed that HIPPOCRATES was in the right, in maintaining that Nature cures Diseases, he speaks to this purpose, " But some may think perhaps " that the Art of Physick is set aside, or " render'd superfluous by this Opinion; " but these Words of HIPPOCRATES " contain a deeper Meaning, and want to

CHAP. I.

" be explained more fully, and as I have not
" hitherto touched upon this Subject, I ſhall
" now attempt an Explication of them.

" If any one ſhould ſay, then, that
" Diſeaſes may be removed by adminiſter-
" ing wholſome Aliments at proper Times,
" and in proper Quantities, by Fomentations,
" Clyſters, Bleeding, or the like, he would
" not aſſert a Falſhood; neither would he
" do ſo, who ſhould maintain that Phy-
" ſicians cure Diſeaſes, and that the Art
" of Medicine is inſtrumental in reſtoring
" Health. But as we may truly ſay, that
" Phyſicians cure Diſeaſes, ſo we may
" ſay, as truly, that Nature adminiſters
" every thing for the Preſervation of the
" Animal, and that Diſeaſes are princi-
" pally cured by her, eſpecially when ſhe
" throws off peccant Humours by any
" critical Diſcharge, as for Example, by
" *Urine*, *Sweat*, &c.

" As therefore both Nature, the Phy-
" ſician, and the Art of Phyſick, may all

" be

" be ſaid to be inſtrumental in removing
" Diſeaſes, the only Queſtion is, to which
" of theſe the firſt Place is due, and
" which of them ſtands in the ſecond
" Rank, eſpecially as there are other Things
" likewiſe which contribute to cure Diſ-
" eaſes, to each of which we ought to
" aſſign its proper Rank.

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" Nature, then, properly ſpeaking, cures
" Diſeaſes, but Phyſick itſelf, and the
" Phyſician, and even the Inſtruments
" which he makes uſe of, may properly
" enough be ſaid to cure them; nay ſome
" may add, perhaps, that the *Cook* who
" dreſſes the Patient's Food, the *Workman*
" who makes Inſtruments, and the *Apo-*
" *thecary* who prepares Medicines, may each
" of them be ſaid to contribute ſomething,
" as we make uſe of each of theſe
" Artificers in preparing *Remedies* for
" the Sick. They cannot however ſo pro-
" perly be ſaid to prepare *Remedies*, as
" the Materials out of which Remedies
" are formed, for Things become Reme-

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" dies by being applied properly, and in " Seaſon. Thus Wine, if it be given " properly, is a Remedy, but if it be drank " improperly, ſo as to occaſion a Phrenſie " or Delirium, it cannot be called a Re- " medy, but the Cauſe of a Diſeaſe. Who " then may be ſaid to be the Cauſe why " Wine becomes a Remedy? Is it not he " who finds out the proper Method of " giving it? And who is that, but the " Phyſician? Here then we may perceive " a Subordination of the Cauſes which " concur to Health: For the Phyſician " is more neceſſary to the Welfare of the " Sick, than the Wine which he preſcribes; " ſince Wine becomes a Remedy, only " by being given at a proper Time, and " in a proper Quantity.

" But a Phyſician is acquainted with " the proper Time and Manner of ad- " miniſtring Medicines, not becauſe he " is a *rational Animal*, but becauſe he has " learnt the Art of diſtinguiſhing between " what is wholſome, and what is other- " wiſe.

" wiſe. For if he knew theſe Things only by being a *rational Animal*, certainly all Men would be Phyſicians. CHAP. I.

" The Art of Phyſick, then, is prior in Rank and Dignity to the Phyſician, becauſe it is by the Help of this Art, that he is able to remove Diſeaſes. And in the ſame manner, as the Inſtruments which he makes uſe of, are ſubſervient to the Phyſician, and the Art of Phyſick, ſo is the Phyſician, and his Art, ſubſervient to Nature, who orders all the Operations in the Body *."

From hence it is evident, how much *Nature* ſurpaſſes all thoſe Arts, which any way contribute towards preſerving or reſtoring Health, ſince the Office of all the reſt is only to ſupply her with Materials to work with, in like manner as other ſubordinate Arts ſupply the Phyſician with Materials.

* GALEN in Lib. vi. HIPPOC. de Morbis Vulgar. Com. V.

CHAP. I. Notwithſtanding, then, it may be ſaid that *Nature* is the principal of all thoſe Arts which adminiſter to Health, or in other Words, the chief efficient Cauſe of Health, yet the Art of Phyſick, the Phyſician himſelf, and the Medicines which he makes uſe of, may all of them be conſidered as ſubordinate Cauſes, which concur in producing that Effect; and, if, in this Chain of Cauſes, any ſingle one was wanting, the Effect would certainly not be produced. And hence it appears, *that the Art of Phyſick is not an unneceſſary, or ſuperfluous Art.*

The ſecond Error, which, as I obſerved above, has been ingrafted on the Axiom, *That Nature cures Diſeaſes*, is this, *viz. That ſhe does not act neceſſarily, but with Conſciouſneſs or Deſign.*

This Notion, which probably took its riſe, at firſt, from miſtaking the Senſe of

HIP-

HIPPOCRATES (*), had got ſuch footing, at one Time, as to be the reigning Doctrine of Phyſicians: Agreeably to this Opinion, HELMONT, and ſome others, thought Nature to be a kind of voluntary Agent, who kindly took upon herſelf the Task of guarding the Body againſt Injuries, and reſtoring it to Health, when it became diſeaſed. CHAP. I.

In anſwer to this we may obſerve, that as Nature is evidently the Cauſe of Diſeaſes, and is allowed to be ſo by the HELMONTIANS themſelves, it ſeems contradictory to ſuppoſe her, at the ſame time, to be the Guardian of Health. But in

(*) HIPPOCRATES himſelf ſays no ſuch thing, but ſeems to be afraid, leſt he ſhould be underſtood in this Senſe; and therefore, where he ſays, that *Nature cures Diſeaſes*, he adds immediately, that notwithſtanding ſhe has found out ways of acting, ſhe does it not with Contrivance, or Deſign; but does what is neceſſary without being taught. Which is as much as if he had ſaid, that ſhe acts mechanically, or as a neceſſary Agent. See GALEN *Comment.* 5. in Libr. 6. HIPPOC. de Morb. Vulgar.

CHAP. I. order to remove this Objection, they pretend that Nature excites Diſeaſes, not with a malicious Intent, but merely with the good Deſign of expelling ſome noxious Matter out of the Body, and thereby reſtoring the Patient to a State of Health.

This Suppoſition, however, may eaſily be ſhewn to be without the leaſt Foundation, as well *a priori*, as from the Hiſtories of Diſeaſes.

It is certain then, that Nature, as well in Man, as in the Univerſe, acts neceſſarily, or according to an immutable and eternal Law, which was impoſed upon her by the Author of her Being. This might be proved by a Variety of Arguments, but I think we may be fully ſatisfied of the Truth of it, by obſerving, that the Operations of Nature are conſtant and uniform; for where there is Choice there will be Variety; but Actions, which are conſtant and uniform, muſt be directed by an invariable Rule.

This

This Principle being once eſtabliſhed, it follows, that Nature has no Will nor Choice, but is indifferent as to the Event of her own Operations, neither intending the Good or Ill of the Animal, and, of conſequence, that her Actions are ſalutary, or otherwiſe, juſt as ſhe happens to be ſupplied with Materials to work with, and as the Body happens to be diſpoſed for her to act upon. For, while the Fluids continue in a healthy State, and the Veſſels preſerve their due Tone, and Figure, Nature proceeds uniformly in converting the Aliment into Chyle and Blood, in carrying on the neceſſary Secretions, and Excretions, and in diſtributing Nouriſhment to every part; but no ſooner are either the one or other of them out of Order, but the natural Functions are diſorder'd likewiſe; and though Nature, conſidered abſtractedly, as the Principle of Motion, continues to act with the ſame Uniformity, as ſhe did before, the Effects of her Operations upon the Body are different.

Thus,

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Thus, for Example, while the Veſſels are pervious the Blood continues to flow regularly through them; but no ſooner is an Obſtruction formed in any of the larger Branches of an Artery, but Nature immediately brings on a Tumour, Pain and Inflammation in the Part, which, if it be not removed in Time, ends in *Suppuration*, or a *Gangrene*. In this Caſe the Diſeaſe is produced by Nature's operating upon a Body not rightly diſpoſed, and Nature does not act voluntarily in the Production of it, but as a neceſſary Cauſe. It is true that the Changes made in the Body by a Diſeaſe, are commonly ſaid to be preternatural, and indeed ſo they are in one Senſe, as they are the Effects of a preternatural Diſpoſition of the Body; but we muſt not underſtand by this that the Production of them is unnatural, for the Efforts of Nature, conſidered abſtractedly, are as ſtrictly regular, and *natural*, (if I may ſo ſpeak,) in Diſeaſes, as in time of Health.

Thus

Thus it appears, *a priori*, that Nature does not act by Choice, or Deſign, in the Production of Diſeaſes; and I ſhall now ſhew that the *Hypotheſis* of her doing ſo is contrary to Experience. This might be proved in many Inſtances, but I ſhall mention only one. CHAP. I.

We will ſuppoſe a Perſon then to have ſwallowed ſome corroſive or acrid Subſtance, and that this Subſtance has been tranſmitted to the Inteſtines, where it ſtops; whilſt it remains in this Situation it ſtimulates the nervous Coat of the Inteſtines, and Nature, who, according to the HELMONTIANS, is always upon her Guard, immediately takes the Alarm, and raiſes a Fever in order to expel the offending Matter. But how does ſhe go about the Work? Why ſhe firſt of all locks up the Bowels, ſo that nothing can paſs through them, and next brings on an acute Fever, attended with a violent Pain and Inflammation of the Part, and a Vomiting up of whatever the

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the Patient takes, and if ſhe is let alone, an *Abſceſs*, or, perhaps, a *Mortification* of the Part.

Will any one now ſay that there are any Marks of Wiſdom in all this proceeding? or that Nature acted with Deſign in exciting ſuch a Fever? Would not ſhe have acted more prudently, if, inſtead of ſtopping up the Bowels, ſhe had carried the *offending Matter* downwards? In ſhort, thoſe who maintain that ſhe acts with Conſciouſneſs, or Deſign, pay but an ill Compliment to her Judgment; for there is hardly a Pretender to Phyſick ſo ignorant, but would go to work more rationally, in ſuch a Caſe, than Nature does.

We may venture to affirm, then, that Nature, when ſhe cures Diſeaſes, does not do it with Deſign; and yet after all that has been ſaid, it muſt be confeſſed, that the human Body is ſo wiſely and admirably contrived, that thoſe very Motions which are excited by Nature, when ſhe is put into diſorder, are oftentimes the Means, though not inten-

intentionally ſo, of removing ſuch Diſorder. CHAP. I.

The Truth of this appears clearly from the *Criſes* of acute Diſeaſes. For a *Criſis* is nothing more than an Effect of an increaſed Motion of the Blood and Humours, and yet Nature acted as a neceſſary Cauſe in increaſing the Motion of the Blood, without intending any ſuch Effect.

From what has been already ſaid concerning Nature, it appears, that ſhe always acts, in like manner as Art does, by means of certain Inſtruments. Now ſome of theſe Inſtruments ſhe has in her own Power; ſuch as the Organs of the Body, and its different Humours; others ſhe muſt be ſupplied with from without, ſuch as Diet, and Medicines. Of the Inſtruments, which ſhe is ſupplied with from without, ſome, again, are ſupplied by *Accident*, and others by means of *Art*. Whenever the Inſtruments are ſupplied by *Art*, *Art* is then ſaid to perform the Cure; but when they are *natural*, or *accidental*, the Cure

CHAP. I. is ſaid to be the Work of *Nature*, or of *Chance*. In each Caſe Nature acts juſt as ſhe happens to be ſupplied with Inſtruments; and the only Difference is, that the Cure is performed in one Caſe, by Nature only, and in the others by Nature in conjunction with *Chance* or *Art*.

We have ſeen what is to be underſtood by Nature; the Manner in which ſhe acts; and what the Cauſes are which co-operate with her in reſtoring Health. It is now Time to enquire *how far* the Powers of *Nature* extend in curing Diſeaſes, and where thoſe of *Art* begin, or to ſettle the Boundaries between Art and Nature. This is a Subject of the utmoſt Conſequence, and which deſerves our moſt ſerious Attention, ſince however knowing a Man may be in the Rules of the Art, it is impoſſible he ſhould ever make a good Phyſician unleſs he is acquainted with the true Extent and Limits of it, and inſtructed when he ought to exerciſe it, and when to refrain from doing ſo.

It is evident, then, that of the three Causes above-mentioned, which all have a Share in carrying off Diseases, Nature is the chief, and the other two are only subordinate to her; and agreeably hereto *Celsus* says, *In nullo quidem morbo plus* fortuna *sibi vendicare quam* ars; ars, *quam* Natura, *potest: Utpote cum, repugnante* Naturâ, *nihil* medicina *proficiat* *. CHAP. I.

From what has been said it appears, that all Diseases which are cured, must either be cured by *Nature* only, or by *Nature* in Conjunction with *Chance*, or *Art*. But as the Diseases which are cured by *Chance*, do not fall under the Cognizance of the Physician, I shall here omit them, and speak only of, I. *Such as Nature cures.* And, II. *Such as are cured by Art and Nature jointly.* According to this View of Things the whole Science of Physick consists in knowing when Nature ought to be left to herself, and when she should be assisted

* CELSUS, Lib. III. Cap. 1.

CAHP. I. assiſted by Medicine; or to ſpeak more properly, in what Caſes we ſhould truſt to a *Regimen* only, and leave the Work to Nature, and when we ought to have recourſe to what are properly called *Remedies*; ſince Nature is never to be left ſo entirely to herſelf as not to be ſeconded by *Regimen*.

We cannot, perhaps, exactly ſettle the Bounds where the Power of Nature ends, and where that of Art begins, but we may lay it down as a general Rule, *that Art has leſs Power in acute Diſeaſes than in chronical ones*; and that the more acute any Diſeaſe is, the leſs is the Power of Art, and the contrary: the Reaſon of this is evident, for very acute Diſeaſes are of ſo ſhort a Continuance as not to allow Time for Remedies to take effect, Nature either relieving the Patient by a ſpeedy *Criſis*, or ſinking under the Violence of the Diſeaſe.

—— *Horæ*
Momento cita Mors venit, aut Victoria læta.

The

The Power of Art, then, is moſt evident, CHAP. I.
in *chronical Diſeaſes*, for of this kind there are ſome in which unaſſiſted Nature cannot afford the leaſt Relief, which may notwithſtanding be relieved by Art. Thus there are ſome kinds of *Poiſons* which are inſuperable by the Powers of Nature, which yet may be conquered by *Antidotes*; in like Manner the Stone in the Bladder, and Mortifications of the Limbs, are neither of them to be cured by Nature only, but yield to the Power of Medicine and Surgery.

In theſe, then, and the like Diſeaſes, *unaſſiſted Nature* has no Power; there are others, likewiſe, in which her Power is limited to very narrow Bounds; for no Body expects the Cure of a Dropſy, Jaundice, or Leproſy, a ſcrophulous Tumour, the Palſy, Gout, or Epilepſy from Nature only, and, in a Word, her Power extends but a very little Way towards removing any chronical Diſorder whatſoever. It is in theſe Diſeaſes, then, that Art has Room to diſplay itſelf, and theſe are ſome of the Diſtempers,

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which, as ORIBASIUS ſays of a Dropſy, *every Body cannot cure, but which require the Aſſiſtance of an Artiſt.* It is commonly thought, indeed, by ſuch as are ignorant in Phyſick, that the Management of acute Diſeaſes requires the greateſt Skill, and Abilities, in the Phyſician; but this, tho' commonly believed, is a great Miſtake, for the Skill required in acute Diſeaſes conſiſts in *Obſervation* rather than in *Action*, i. e. in obſerving Nature's Progreſs, rather than in doing any Thing; whereas, in chronical Diſtempers, every ſingle Step which is made towards a Cure muſt be the Work of Art; and the Glory of it is principally due to the Phyſician. It is, however, impoſſible to diveſt People of their Prejudices, who, as they oftentimes give the Credit of a Cure, in acute Diſeaſes, to the Phyſician, when it is the Work of Nature only, ſo they as often unjuſtly rob him of the Honour which is due to him in chronical ones, by attributing their Recovery to *Fortune*, or to *Nature*, and not to his *Remedies*.

But

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But to proceed. As there are ſome Diſeaſes in which Nature is able to do nothing, ſo there are others in which the Merit of a Cure is chiefly due to her, and in theſe Caſes, the Motions of Nature ought not to be interrupted, or oppoſed. Let us now ſee what theſe Caſes are.

If we duly conſider the Progreſs of *unaſſiſted Nature* in acute Diſeaſes, without being prejudiced by any Hypotheſis, we cannot fail to obſerve that a certain *Degree* of *Fever*, and a certain *Space* of *Time*, is requiſite to prepare the febrile Matter, (*i. e.* the Matter which occaſions the Fever) for Expulſion, and that after it is properly prepared, or to uſe an ancient Phraſe, *concocted*, it is commonly thrown out of the Body by ſome critical Diſcharge or other, *to wit*, by Urine, Sweat, *&c.* Now the Action of preparing, or concocting this Matter, and expelling it after it is prepared, is performed by Nature, though it may be promoted or impeded by the Means of Art. But as the Cure of acute Diſtempers

CHAP. I. chiefly depends upon this Concoction, and Evacuation, and is, properly ſpeaking, the Work of Nature only, it evidently follows, that Nature ought not to be interrupted in her Courſe, when the Buſineſs of the *Concoction*, and *Evacuation* of the febrile Matter are duly carried on, and that Art ought only to interpoſe when Nature is deficient in one or both of theſe Reſpects.

We know when the Concoction of the Humours is carried on as it ought to be by the Urine, Pulſe, &c. but chiefly by the Degree of Fever which the Patient has; for which Reaſon, if the Fever be moderate, Phyſicians think it adviſeable to forbear Evacuations, and powerful Remedies, and to leave the Work to Nature. Thus, for Inſtance, in the *Small-Pox*, if the Fever be no greater than what is requiſite for the Expulſion of the *Puſtules*, they commonly leave the Work to Nature, and he would be thought either very ignorant in his Art, or very officious who

ſhould try to haſten the Eruption and Maturation of the *Puſtules* by *heating Remedies*, or to retard it by *Bleeding*, beyond its proper Time. In like manner he would be thought very injudicious, at beſt, who, in a continual Fever, when the *Febrile Motions* were neither too intenſe, nor too remiſs, ſhould interrupt the Work of *Concoction*, by the untimely uſe either of *Evacuations*, or *Cordials*. CHAP. I.

Thus far Phyſicians in general are agreed, but with regard to the *Critical* Evacuations, which Nature makes uſe of to free the Body from what oppreſſes it, they do not ſeem to be ſo unanimous. For there are ſome who are unwilling to believe that the Doctrine of CRISES and *Critical Days*, which the Ancients built ſo much upon, has any Foundation in the Nature of Things, or at leaſt that it holds good in our northern and uncertain Climate. But, if we examine this Matter to the Bottom, we ſhall find, that their Incredulity in this Point ariſes only from

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not obſerving the Progreſs of Nature, in Diſeaſes, ſo accurately as the Ancients did; *for our Fevers*, as SIR JOHN FLOYER very rightly obſerves, *have all the Symptoms deſcribed by* HIPPOCRATES, *and are cured by the ſame Evacuations**: and it is not reaſonable to believe that a Diverſity of *Climate* can make any greater Difference in their Appearances now, than it did in HIPPOCRATES's Time; but he himſelf informs us, that his Obſervations held good both in SCYTHIA and LIBYA †, *i. e.* in Climates which are more different from each other, than thoſe of GREECE and ENGLAND are; and farther, we may obſerve that THASUS, in which ſome of the Obſervations were made, which are deſcribed in the *Epidemicks*, is an Iſland, whoſe Air is cold, like ours, by Means of cold Winds, as it is ſituated near THRACE, and

* See his learned Comment *on the Hiſtories deſcribed by* HIPPOCRATES, *in the firſt and third Book of his Epidemicks*, 8vo. pag. 40, 130,

† Lib. Prænotionum ſub finem.

and that the Inhabitants were great Drinkers of Wine, as ours in ENGLAND are *. CHAP. I.

We have no reaſon, then, to diſallow of HIPPOCRATES's Obſervations, on Account of the Difference of *Climate*, and as for People's Conſtitutions, they appear to have been pretty much the ſame at all Times, for we find that Medicines had the ſame Effects anciently, as they now have. What ſhould occaſion Fevers then, to appear in different Shapes, or terminate in a different Manner, at this Time, from what they did formerly? Should it not rather ſeem that thoſe Phyſicians are miſtaken who ſuppoſe them to be different? and conclude that Nature, if not interrupted by the untimely and injudicious Uſe of Remedies, takes exactly the ſame Courſe as ſhe did anciently?

* Id. p. 25.

CHAP. I. Thoſe who will give themſelves the trouble to read over HIPPOCRATES's *Epidemicks* with Attention, I believe will find that Fevers terminated exactly in the ſame Manner, though not always in the ſame Time, which they are found to do at this Day: they will ſee *Pleuriſies* and *Peripneumonies* terminating by Expectoration, or a critical Diſcharge of Urine; *Phrenſies* and *burning Fevers* by an Hemorrhage from the Noſe; *Intermittents* by copious, warm and fetid Sweats, *Remittents*, and Fevers, in which the Diſeaſe is ſeated in the firſt Paſſages, ſuch as BAGLIVI calls by the Name of *Meſenterick Fevers*, * by Purging and Vomiting, and all *Rheumatick Fevers*, and *Defluxions* by a turbid Urine, Stools, or Sweats; and do not Fevers go off at preſent by the like Diſcharges? No one, I believe, ever ſaw a *Rheumatick Fever* intirely diſappear, till the

* BAGLIVI Opera omnia. in 4to. pag. 52.

the Size, which occaſioned it, was melted down, and carried off by a critical Diſcharge of turbid Urine, or by Sweats. In like Manner our *Peripneumonies*, if the Inflammation be not removed at firſt by plentiful Bleeding, are known to go off by Expectoration, on the 11th, 14th, or ſometimes on the 20th Day. And as to *Intermittents*, though they are commonly ſuppoſed to be cured without any *Criſis* by the *Bark*, yet thoſe who have obſerved their Progreſs more accurately tell us, that the *Bark* never cures an *Ague* without making a critical Diſcharge; and it is a common Obſervation that the *Bark* ſeldom takes Effect, unleſs there be a Sediment in the Urine at the Time of giving it. And thus, I believe, it will be found, that all Kinds of Fevers go off by *critical Diſcharges* now, as they did of old, and, to uſe the Words of that excellent Writer before-mentioned, we muſt acknowledge, *that the ſeveral Humours in Fevers have the ſame purulent Maturation and Concoction, as in the hotter Countries; but ours being colder, our*

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our Diet and Humours more viſcid, a longer Time is neceſſary for the Secretions, and therefore the critical Evacuations, which happened on their ſeventh, will be on our ninth, eleventh, or fourteenth Day; and thoſe which fell out on their fourteenth and ſeventeenth, will be on our twentieth or twenty firſt *.

If our Phyſicians are not ſo perfect, therefore, as the Ancients were in the Doctrine of *Criſes*, nor ſo well able to predict the Changes which happen in acute Diſeaſes, they ought not to blame *Nature* ſo much as their own Indolence and Negligence in obſerving her; for we may obſerve Signs of *critical Diſcharges* now, as well as the *Ancients* did, if we will attend to them; thus we may tell by the Pulſe, and by Signs of *Concoction* in the *Urine*, when *critical Sweats* are to be expected †, and if we are not ſo well ſkilled in predicting Hemorrhages, and other critical Evacu-

* See Sir JOHN FLOYER's Comment. Page 130.

† GLASS Commentar. de Febribus, Page 187.

Evacuations, as ſome of the old Phyſicians were, and as the *Spaniſh* Phyſicians are ſaid to be at preſent *, we ſhould rather confeſs our Ignorance in the Art of prognoſticating, than deny the Poſſibility of arriving at ſuch an Art. CHAP. I.

The Power of *Nature* then (to return from whence we digreſſed) is evident from the *Criſes* of Diſeaſes: For theſe, as has already been obſerved, are *Nature's* Work, and herein we may obſerve the Superiority which ſhe has over *Art*, for *Nature* is able many Times to effect her End without the Aſſiſtance of *Art*; but in no Caſe whatſoever can *Art* perform any Thing without *Nature's* Help, for *Art* can only adminiſter Remedies, but it is the Buſineſs of *Nature* to render them effectual. *Utpote cum, repugnante Naturâ, nihil Medicina proficiat.*

We

* NIHELL, New Obſervations concerning the Prediction of *Criſes* by the *Pulſe*.

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We have ſeen what the Powers of *Nature* are in general, and proved that in acute Diſeaſes, it is many times the Buſineſs of *Art* to be ſilent, and to leave the Work to her alone; but leſt we ſhould run into the Extreme, which we have blamed in others, of *deifying* NATURE, and attributing greater Excellencies to her than ſhe is really Miſtreſs of, let us now view her in another Light, and conſider her Wants and Imperfections, as we have already done her Excellencies and Perfections; for Experience ſhews us that there are many Diſeaſes, even of the acute Kind, (where her Power is moſt evident,) in which a Phyſician, by truſting too much to her Aſſiſtance, would not only derogate from the Honour of his *Art*, but riſk the Welfare of his Patient alſo.

We may form a Judgment how little *Nature* is able to do, when let alone, from HIPPOCRATES's *Hiſtories* in the *Epidemicks*: For it appears from the Relation of

of thoſe Caſes, that few or no Remedies were ordered, and conſequently we may learn from them how far the Powers of *unaſſiſted Nature* reach; but out of *forty-two* Caſes, which this Author mentions, we find that *five and twenty* died *. This is, I think, a ſufficient Proof that *Nature* is not to be truſted to alone in acute Diſeaſes. We read of a Phyſician who compoſed a Treatiſe upon the Diſeaſes mentioned by HIPPOCRATES, which might have been cured, and were not cured †; and it ſeems but reaſonable to believe that many of the Diſeaſes mentioned in thoſe Hiſtories might have yielded to the Power of Remedies, if proper ones had been uſed. How they came not to be applied is not my Buſineſs at preſent to enquire. Thus much, however, may be ſaid in Vindication of HIPPOCRATES, that it does not appear that they were Caſes which fell under his own Obſer-

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* See Sir JOHN FLOYER's Comment above cited, Page 121. Freind de Febribut Comm. 1.

† CÆCILIUS FOLIUS. See *Bartholin Epiſt. Medic.* Cent. 1. 61.

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Obſervation. He was, probably, nothing more than the Collector of them; but be that as it will, the Deſign of collecting them appears to have been *to inſtruct Phyſicians what was the Progreſs of Nature when unaſſiſted by Medicine*; and by this Means *to teach them to prognoſticate the Changes, the ſeveral* CRISES, *and the Length of Fevers**; and perhaps, alſo, to inculcate to them the Neceſſity, as well as the true Uſe of the *Art of Phyſick*. For, as I obſerved above, it ſeems not unreaſonable to believe, that many of the Patients mentioned in thoſe Books might have recovered, had they been treated agreeably to the *Rules* of *Art*. And, I believe, he would be reckoned but an unſkilful Artiſt now a Days, who out of forty-two Patients, in the like Diſeaſes, ſhould loſe five and twenty.

It is evident then, that *Nature* is not always ſufficient for the Cure, even of acute Diſeaſes, and this leads us to conſider the *Power*

* FLOYER's Comment, Page 11.

Power of Art; for the proper Uſe of the Art of Medicine is to ſupply her Deficiencies, as it is the proper Office of a Phyſician to diſcover in what reſpects ſhe is deficient. CHAP. I. *Uſe*

In order to diſcover when *Nature* wants Aſſiſtance, it is neceſſary to conſider what the End, or Tendency of her Endeavours is; a Phyſician ſhould therefore conſider Diſeaſes in this Light. Writers in Phyſick uſually diſtinguiſh Fevers into certain Claſſes, for the Sake of treating of them with more Accuracy, but in this Diſtribution of them they have commonly too great a Regard to their ſuppoſed Cauſes only, and too little to the *Manner* in which *Nature* operates in carrying them off; but, if we were to conſider the Manner in which each *Species* of them terminates, as HIPPOCRATES has done, we ſhould have much clearer Notions of the Method which ought to be purſued than commonly we have. For, as I have already obſerved, a PHYSICIAN *ought to imitate* NATURE, it is therefore of much more Conſequence to him to be acquainted with the

CHAP. I. Manner of her Operation in Fevers, than to know what the Cauſes of thoſe Fevers are, even ſuppoſing him capable of diſcovering thoſe Cauſes *. Thus, for Example, if I know that it is the *natural* Courſe of one Kind of Fever to terminate in *Sweats*, in a certain Period of Time, *viz.* ſeven or fourteen Days, that others go off by *Urine*, others again by *Purging* or *Expectoration*, and ſome by ſeveral of theſe Eacuations together †, this Knowledge will aſſiſt me more in curing them, than the knowing whether they ariſe from a *deleterious Ferment*, *Salts*, or *Sulphur* in the Blood; for the former Kind of Knowledge directly points out a Method of treating them, but the latter only affords Matter for Diſputes. The

* *Quo natura vergit eo ducenda* dicitur, nec quidquam contra eam unquam agendum; ſed perſpicere ac judicare quo vergat Natura, id Artis & induſtriæ, maximeque hujus apta dijudicatio commendat Medici Actiones. CAMERARIUS Syſtema Cautelar, 4to. Pag. 413.

† Τὰ δὲ νουσήματα πάντα, λύεται ἢ καλὰ ϛόμα, ἢ καλὰ κοιλίην, ἢ καλὰ κῦϛιν &c. HIPPOCR. de Victus ratione in morb. acut. All Diſeaſes go off either by *Expectoration*, by *Stool*, or by *Urine*: but *Sweats* are common to them all.

The End which Nature has in View, (if I may uſe the Expreſſion) in Fevers, is, firſt to *concoct* the *Febrile Matter*, and afterwards to expel it by ſome *critical Diſcharge*. This is the Doctrine of all Ages, and, if any one ſhould object to it, *that Fevers may poſſibly be produced without any ſuch peccant Matter*, I ſhall only obſerve, in anſwer to him, that when he can prove that *Gun-powder* may be kindled without *Fire*, or that *Beer* may be put into a Fermentation without *Yeaſt*, he may then be able to prove, perhaps, that a *Fever* may be *kindled* in the Body without any *material Cauſe* to kindle it; but till he can do this, I muſt beg Leave to ſuppoſe that there is, in every *Fever*, a *material* Cauſe, and that the Cure of a Fever is *naturally* effected, by the *Concoction*, and *Expulſion* or *Evacuation* of this *febrile Matter*. CHAP. I.

This is the *End* which *Nature* has in View, but the Efforts which ſhe makes to effect it, are ſometimes *ſalutary*, and at others,

CHAP. I. not; and it is the Buſineſs of a Phyſician, to encourage and promote the former, (if needful,) and reſtrain the latter.

When the Efforts of *Nature* prove hurtful, it is either becauſe they are too violent and impetuous, or elſe, becauſe they are improperly directed, or have an evil Tendency; and in both theſe Caſes Art may, and ought to interpoſe.

In the firſt Place then, *when the Efforts of Nature are too violent*, it is the Buſineſs of *Art* to moderate and reſtrain thoſe Efforts. Thus, for Example, in the Beginning of acute Diſeaſes, when NATURE excites too great a *Heat*, or brings on violent Pains, or Inflammations of the Parts, a *Hæmorrhage*, *Phrenſie*, or the like, her Efforts ought to bemoderated and reſtrained.

The Practice in inflammatory Fevers is chiefly founded on this Principle: For why does a Phyſician bleed in an inflammatory *Fever*, a *Pleuriſie*, for Inſtance, a *Peripneumony*,

pneumony, *Quinſie*, or *Rheumatick* Fever, but to leſſen the Quantity, and abate the Motion of the Blood, or, in other Words, to reſtrain the too violent Efforts of *Nature*, who, if ſhe was let alone, would bring the *Inflammation* to ſuppurate, or perhaps to end in a *Gangrene* of the Part affected? It is not pretended, in theſe Caſes, that Bleeding will remove the Cauſe of the Diſeaſe, or carry off the Matter which obſtructs the *Pleura*, *Lungs*, or *Muſcles*; that muſt be left for Nature to perform, either by *reſolving* the obſtructing Matter, or by *concocting* and evacuating it, or laſtly, by *tranſlating* it from the Part affected, to ſome other, and forming an *Abſceſs*; ſince it is evident that all *Inflammations*, if they are carried off at all, muſt be carried off by one or other of theſe Ways.

Should we, indeed, aſk a Phyſician, whoſe Practice was *merely Empirical*, why he bled in a *Pleuriſie*, or *Rheumatick Fever*? he would anſwer, perhaps, that he did it

CHAP. I. becauſe he had found Bleeding to be ſerviceable in the like Caſes. And this, it muſt be confeſſed, would be no bad Reaſon for doing it, but Experience alone of the general Uſefulneſs of Bleeding, would not inform him how oft he ought to repeat the Bleeding, or what Quantity of Blood he ought to take away, in any particular Caſe; for one Diſeaſe, and one Conſtitution, will ſtand in need of greater Evacuations than another; and, in like manner, Bleeding may be more neceſſary at one Seaſon, and in one Climate, than another: Thus CÆLIUS AURELIANUS ſays, that thoſe who bled in *Pleuriſies*, at ROME and ATHENS, were the worſe for it, while Bleeding, in the ſame Diſeaſes, was beneficial at PARIUM, and upon the HELLESPONT, (*) and LANCISI takes notice, that in an *Epidemick Pleuriſie*, which raged at ROME in 1709, Bleeding was

(*) CÆLIUS AURELIANUS, Acutor. Morbor. Lib. 2. Cap. 22.

was ſerviceable at one Time, and prejudicial at another. (*) The Rule for Bleeding then, in any Caſe, muſt be learnt from a careful Examination of the *Conſtitution* of the Year, and from the Patient's Strength, but chiefly from the Violence of the Diſeaſe; for it ought always to be remembered that it is only a palliative Remedy, intended to moderate the Symptoms, till other Remedies can be uſed, but that it is Nature after all which muſt effect the Cure.

But ſecondly, the Efforts of Nature are ſometimes abſolutely wrong, and prejudicial in themſelves. The Motions of Nature are allowed, even by the Vulgar, to be wrong, when ſhe goes about to tranſlate

(*) Etenim malignæ ibi pleuritides emerſerunt, quarum atrocitatem nuſquam hactenus inter maximos epidemiæ impetus fueramus experti. Sectio namque Venæ, quæ prius tot ægros a Mortis diſcrimine vindicaverat, mox, verſâ in contrarium malorum indole, Multos miſerè perdidit. LANCISIUS, Hiſtoria Romanæ Epidemiæ Cap. 6.

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the offending Matter from a leſs noble to a more noble Part, as for Example, when ſhe tranſlates the *Gouty Matter* from the Feet, to the Stomach, or the Head; when the *febrile Matter*, in *acute Fevers*, *Pleuriſies*, and *Peripneumonies*, is thrown upon the Brain, and cauſes a *Delirium*; or when a *Hæmorrhage* is brought on, or an Abſceſs formed, in an improper Part, for inſtance, in the Lungs; in theſe, and the like Caſes, the Motions of Nature have an evil Tendency; and it is the Buſineſs of a Phyſician to make a Revulſion of the *febrile Matter*, from the Part which it is thrown upon, and to divert it another Way. This is uſually effected by *Bleeding*, *Purging*, warm *Baths*, *Fomentations*, *Cupping*, *Bliſters*, and the like.

Laſtly, it is the Buſineſs of a Phyſician, as was obſerved above, not only to reſtrain the Motions of Nature, when they are too violent, and direct her when ſhe is going wrong, but alſo to aſſiſt her Motions when they

they are ſalutary, but at the ſame Time ineffectual.

Let us therefore next conſider what thoſe Motions are.

According to the Sentiments of all Phyſicans then, thoſe Motions of Nature may be ſaid to be ſalutary, which tend to preſerve the Body in Health, or to remove Diſeaſes after they are formed. I ſhall ſpeak in this Place of the latter only.

Amongſt the *Efforts* which Nature makes to remove Diſeaſes already formed, thoſe only are ſalutary, which tend to promote the *Concoction*, and *Evacuation* of the *febrile Matter*. It is therefore, in one or the other of theſe Caſes only, that *Art* can properly be called in to her Aſſiſtance.

As to the former of them, *viz.* the *Concoction*, or *Digeſtion* of the Humours, Nature may be aſſiſted in it, firſt, by ſuch

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Remedies as moderate the Fever, when too violent, or raiſe it, when it is too low; and ſecondly, by ſuch Evacuations as, by carrying off part of the offending Matter, may enable Nature more effectually to *concoct* the remaining part. And this may be done, as well by encouraging the *Symptomatical*, or *accidental* Evacuations, which happen during the Courſe of the Diſeaſe, when they are found to relieve the Patient, as by making artificial ones, *viz.* by *Bleeding*, *Vomiting* and *Purging*. Theſe are chiefly to be uſed during the firſt Stage of acute Diſeaſes, as we ſhall ſhew hereafter, from the Practice of the beſt Phyſicians.

Promoting a *Criſis*, or a *critical Evacuation* of the *febrile Matter*, is the next Thing which Art may be aſſiſtant to Nature in; and ſuch Aſſiſtance may be wanted on two Accounts; firſt, when the *Criſis*, either through the Weakneſs of the *natural Faculties*, or the *Depravity* of the

the *peccant Matter*, is delayed beyond its proper Time; and, ſecondly, when it is imperfect, and does not wholly carry off the Diſeaſe. Thus, if a Phyſician finds that Nature is attempting a *Criſis*, by Urine, Sweat, &c. but is not equal to the Work, he may aſſiſt her Endeavours, by *Cordials* and by *ſtimulating* Remedies; or by ſuch as are proper to promote the Evacuation which Nature is aiming at; and, if he finds that the *Criſis* is imperfect, and has not wholly carried off the Diſeaſe, he may have recourſe to *Purgatives*, *Sudorificks*, *Corroborants*, and ſuch other Means as the Rules of his Art may ſuggeſt, in order to prevent a Relapſe, by carrying off the Reliques of the *offending Matter*.

We have now taken a Survey of the reſpective Provinces of *Art* and *Nature* in curing Diſeaſes, and, from what has been ſaid, I think it evidently appears,

1. That NATURE is the primary *Agent*

CHAP. I. *Agent* in the Cure of Diſeaſes, and that the Phyſician can be ſaid to cure them, only in a ſecondary Senſe, or as an *Inſtrument* in *Nature*'s Hands.

2. That it is the Duty of every PHYSICIAN, in the Exerciſe of his ART, *To follow the Road which is pointed out by Nature; or to act in Subſerviency to her Dictates.*

And thus, at length, I hope, I have fully proved the Truth of my firſt Propoſition; *viz. That there is an invariable* RULE, *or* METHOD *for* PHYSICIANS *to direct their Practice by*; or in other Words, that PHYSICK is an ART.

If Phyſicians, therefore, are not agreed about this Rule, it is their Fault, and not the Fault of the Art itſelf; for the Art is a real Art, but it happens in this, as in other Arts, that many of the Profeſſors of it are not Artiſts. It is, indeed, as HIPPOCRATES ſaid of it, *the moſt excel-*

excellent of all Arts; but few have either Induſtry enough, to apply themſelves to it as they ought, or Capacity enough, to comprehend the whole of it; and hence it is, that while there are ſo many *nominal* ones, there are ſo *few real Phyſicians* *. CHAP. I.

Nor ſhall we have any Reaſon to be ſurprized at this, if we conſider how many the Qualifications are which are requiſite to conſtitute a *real* Phyſician. For, to attempt a Sketch of ſuch a Character, we may affirm, that to be a good Phyſician, a Man ſhould not only be well acquainted with the State of the Body, while it is in Health, and with the Powers of Remedies; but that he muſt alſo be thoroughly acquainted with the Hiſtory, and Progreſs of Diſeaſes, before he can ſafely apply himſelf to the Practice of his Art. It is not then the knowing Diſeaſes in the Lump, (Κατὰ συνδρομὴν) as the *Empiricks* did, nor

* Οὕτω καὶ οἱ ἰητροὶ φήμη μὲν, πολλοὶ. ἔργῳ δὲ, πάγχυ ὀλιγοί.—HIPPOCRAT. Lex.

CHAP. I. nor the being poſſeſſed of a Number of *Receipts*, however valuable they may be; it is not the Knowledge of what is commonly called *Philoſophy*, nor the being able to talk *mechanically* about the Cauſes of Diſeaſes; finally, it is not the Reading of a few modern Syſtems of Medicine, that will qualify a Man to be a good Phyſician; But, to ſum up his Character in a few Words, we may ſay, that a good Phyſician is one who is well acquainted with the reſpective Powers of *Nature*, and of *Art*, and knows when he ought to exerciſe his Art, and when to refrain from doing ſo: That he is one who takes his *Indications*, not from any fanciful Hypotheſis, nor any imaginary Cauſes of Diſeaſes, but from Nature only: That he is one who does not attempt to cure acute Diſeaſes by any one kind of Evacuation, as the HELMONTIANS did by *Sweating*; nor yet by a promiſcuous Uſe of all Kinds of them, for Example, by *Bleeding*, *Purging*, *Sweating*, and *Bliſtering*, &c. without any Method, Rule, or Order, but makes Uſe of each, at

at different Times, and upon different Occa- CHAP.
ſions, as *Nature* points out the Way: In I.
fine, that he is one, who does not depend, in the Cure of Fevers, upon *Specificks*, or *Alexipharmicks* to correct ſome ſuppoſed *morbid Qualities* in the Blood, to quiet the *enraged* ARCHEUS, or to expel an imaginary *malignant Venom* out of the Body, but who *takes Nature for his Guide in every Thing*, and employs his whole Study to direct, reſtrain, or aſſiſt her Efforts; and promote the *Concoction* and *Expulſion of the febrile Matter*, in the Way which Nature indicates.

But, if this be the Office of a Phyſician, as it plainly appears to be, it is highly incumbent on him to make himſelf acquainted with the whole Doctrine of *Criſes* and *Critical Days*, and the Signs of *Crudity* and *Concoction* of the Humours, ſo as to qualify himſelf to diſcover, whether or no the *Concoction* of the Humours be rightly carried on; at what Time a *Criſis* is to be expected; of what Kind it will be; and whether it will wholly carry off the Diſ-

eaſe

CHAP. I. eaſe or not. Theſe are Things, I ſay, which it is incumbent upon every Phyſician to be thoroughly acquainted with, and theſe can only be learnt by a diligent Obſervation of Nature, and by the careful Peruſal of the ancient Writers in Medicine.

There are ſome, I know, who affect to deſpiſe, and ridicule the ancient Doctrine of *Criſes*, and *Critical Days*; but we have had great Authorities to ſupport it, even in our Age, amongſt which Number may be reckoned that great Reſtorer of the HIPPOCRATICK *Medicine*, BOERHAAVE*, the juſtly celebrated HOFFMAN‡, and the learned Dr. MEAD†; to ſay nothing of the ſagacious SYDENHAM, whoſe Authority alone would be ſufficient to ſupport this Doctrine, were there no other, as we may be aſſured his Obſervations were derived from Nature only, andnot from any *Hypotheſis*.

But

* Vid. GERARD. VAN. SWIETEN Comment. in Aphoriſmos BOERHAAVE, Tom. 2. Sect. 587.

‡ Vid. FRID. HOFFMANNI, Medicin. Rational. Tom. 3. Sect 1. Cap. 15.

† MEAD, De Imperio Solis et Lunæ. Editio altera, Cap. 22.

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But to put this Matter out of all Doubt, a late ingenious Writer has proved, from a great Variety of Obſervations, made in different Parts of EUROPE, *upon* the *Periods* and *Criſes of Diſeaſes**, That they prevail at at this Time, as well as they did anciently: and, indeed, how can it be otherwiſe, ſince, as I have obſerved in a former *Treatiſe*, " whenever any heterogeneous Matter is " got into the the Maſs of Humours, which " is incapable of being aſſimilated, and " muſt be thrown off, before the Patient " can be reſtored to Health, whether " this be effected by any ſenſible Evacua- " tion, or not, whether it happens upon " the *uſual Critical Days*, *or not*, Nature " muſt *have a Time* to prepare ſuch Matter " for Expulſion"†, *i. e.* to concoct the Matter firſt, and afterwards expel it, which is all that the Ancients meant by their Doctrine about *Criſes*.

The

* See MARTINE's Eſſays.

† Inquiry concerning the Nature, *&c.* of the *Epidemick Fever* of the Years 1740, and 1741.

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The Truth is then, that Diſeaſes have their *Periods* and *Criſes* now, as they had formerly, and the only Queſtion is, whether they terminate exactly in the ſame Space of Time, or not. For if they do, why ſhould we neglect the ancient Doctrine concerning them? And if they do not, wherefore ſhould we not obſerve their Periods, and lay down Rules for predicting them, accommodated to our own Climate and Way of Life, as the Ancients did?

We find that ſome amongſt the Ancients affected to deſpiſe this Doctrine as much as the Moderns do; and a Phyſician, who pretended to prognoſticate a critical *Sweat*, or an *Hæmorrhage*, was treated by theſe *Ignoramus's* with the contemptuous Name of a *Conjurer*, as GALEN tells us*. This Author however deſpiſed theſe empty Sneerers, as much as they affected to deſpiſe him, and rendered himſelf

* GALEN. Si Quis Optimus Medicus &c.

ſelf eminent by his Predictions in acute Diſeaſes. For he not only foretold that a Fever would be a *Quartan*, as he acquaints us, upon its firſt Approach, but alſo the very Day on which it would go off*. He predicted a Relapſe, in an acute Fever, and the Manner of its going off afterwards†. But the moſt extraordinary Inſtance of his Sagacity, in this reſpect, was an acute Fever, in which he foretold that there would be an Hæmorrhage at the Noſe on the fifth Day of the Diſeaſe. The Story is an uncommon one, for which Reaſon I think I cannot conclude this Chapter better than by relating it; which I ſhall do, as nearly as I can, in his own Words. A young Man at ROME had been ill of a Fever five Days, and notwithſtanding the proper Time for Bleeding was then over, as it ought to have been done on the ſecond or third Day, or at the lateſt, on the fourth; yet, as it did not ſeem to be forbidden, either by the Sea-

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* GALEN. De præcognitione Liber, ad *Poſthumum*.
† Ibid.

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ſon of the Year, the Age, or Weakneſs of the Patient, or by his Way of Life; but as, on the contrary, all theſe Circumſtances concurred in Favour of it, his Phyſicians agreed to open a Vein. But " after having diligently weighed within myſelf, " ſays our Author, the Signs which HIPPOCRATES has left for foretelling a " Hæmorrhage, I declared that I thought " they were right in their Intention of " opening a Vein, but that, if they would " but wait a while, Nature herſelf would " do the Buſineſs for them, by throwing " off the Load with which ſhe was oppreſs- " ed. The other Phyſicians ſtood amazed " at this. In the mean Time the Patient " ſtarted up, as if he was going to jump " out of Bed; and being aſked why he did " ſo, when there was no Reaſon for it; " he replied, that he was afraid, leſt a *red* " *Serpent*, which he ſaw crawling upon " the *Roof* of the Bed, ſhould fall down " upon him, and was therefore willing to " get out of the Way. The other Phy- " ſicians did not ſuſpect that this Sym-

" ptom

" ptom portended any future Efflux of Blood, but as for myſelf, when I had conſidered the Signs, and particularly a *Redneſs*, which I had before obſerved upon the right Side of the Noſe, extending to the Cheek; and which was now become much more conſpicuous, I thought it an evident Token that there would ſhortly be an Hæmorrhage from the *right* Noſtril; upon which I whiſpered one of the Servants, who was in Waiting, to fetch a Veſſel to catch the Blood in, but to take Care to hide it under his Cloaths when he came in; and then, turning about to the Phyſicians, I told them, loud enough to be heard by them all, that if they would wait a little longer they would ſee a Flux of Blood from the Patient's *right* Noſtril. They laught at my mentioning the right Noſtril in particular; but I replied, that both theſe Things would happen, or that neither of them would. For by the Rules of the Art there would not only be a Flux of Blood, but that Flux would

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" be from the right Noſtril. Upon this, " I ordered the Man who had got the " Veſſel to keep his Eye upon the Pa- " tient, and to catch the Blood, as ſoon " as he began to ſee it ſpout forth. I " had ſcarce done ſpeaking, when the " Patient pulled his Finger from his Noſtril, " and we ſaw it covered with Blood. The " Servant ran with the Baſon; the Com- " pany ſet up a Shout; and the Phyſi- " cians, one and all, ſlipt out of the way " as faſt as they could." *And thus Art triumphed over Ignorance.* " The Patient " loſt four Pound and a half of Blood *."

* GALEN. De Præcognitione, &c.

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IN the preceding Chapter I have endeavoured to demonſtrate, that the Art of Phyſick affords an invariable Rule, from which a Phyſician never ought to deviate, in treating acute Diſeaſes; which Rule is TO TAKE NATURE FOR HIS GUIDE: and have alſo attempted to explain the true Senſe and Meaning of this Rule. I ſhall now proceed, as I at firſt propoſed, to ſhew *that the beſt Phyſicians, in all Ages, have been directed by it in their Practice.* CHAP. II.

In order to prove the Truth of this Propoſition, it will be neceſſary to take a ſhort View of the State of Phyſick, at ſome of its moſt flouriſhing Periods, from the Days of HIPPOCRATES down to the preſent Time; for ſuch a View will make it evident, not only that the moſt emi-

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nent Phyſicians, at all Times, have been directed by this Rule; but alſo that they have been thought to excell, or be deficient in their Art, in proportion as they adhered to, or deviated from it.

The immortal Renown, then, which has been beſtowed upon the FATHER *of our Art*, ſeems to have been conferred upon him for no other Reaſon, but becauſe he obſerved, and copied after Nature, more diligently, and exactly than any one elſe had ever done. And, if our *Engliſh* HIPPOCRATES, the judicious SYDENHAM, rivals him in Fame, it is becauſe he ſteadily purſued the Path in which HIPPOCRATES had trod before. There is indeed ſuch an Affinity between SYDENHAM's Method of Practice, and that of HIPPOCRATES, that one would think the *Engliſh* Writer had borrowed it from the *Greek* one; but, if he did not, as we have Reaſon to believe he did not, from his own Words, as well as from common Report, it is evident that both of them muſt have been

inſtructed by the ſame Miſtreſs, *to wit*, NATURE. And it adds no ſmall Weight to the Method which they both purſued, to find, that the latter does not appear to have borrowed it from the former, but that both of them fell into it by carefully obſerving Nature. CHAP. II.

We have SYDENHAM's own Teſtimony to ſhew, that the Rule which he followed in his Practice, was no other than that which I have been ſpeaking of; for he tells us, *that it is moſt likely that he who obſerves the natural Phenomena of Diſeaſes, with the moſt Accuracy and Attention, will be the moſt expert in diſcovering the true and genuine Indications for the Cure of them*; and that for his own Part, *he applied himſelf wholly to this Method, being very ſecure that, if he took Nature for his Guide,*

—— *etiam,*
Avia terrarum peragrans loca nullius ante
Trita ſolo.—

He ſhould never deviate a Hair's Breadth

CHAP. II. *from the Path in which a Phyſician ought to tread*.*

SYDENHAM however appears to have gone too far, in aſſerting, as he does †, that the Art of Phyſick may be beſt learnt by Obſervation, or the Practice of it. For in every other Art, a Man is ſuppoſed to have learnt the Rules of his Art, before he comes to the Practice of it; and, for my own Part, I can ſee no Reaſon why there ſhould be leſs Neceſſity for a Maſter in the Art of Phyſick, than in any other. It would be unhappy indeed for the *Patient*, were the Art of Phyſick to be learnt only at his Expence. We muſt therefore charitably ſuppoſe, that SYDENHAM meant no more than that, after a Phyſician has laid a good Foundation, the Practice of the Art is the beſt Way to render him perfect in it; not that the Art is to be

* SYDENHAM Opera Univerſa. Lugd. Batavor. 8vo *Epiſtola Dedicator.*

† Ibid.

be learnt by that alone. It is plain that Practice alone will not teach a Man the Art; for there are not wanting Inſtances of PRACTICIONERS, who are grown old in Buſineſs, and yet, for want of being early inſtructed in the Principles of the Art, are as abſolute Strangers to it, as they were at firſt ſetting out. But of this only by the Way.

To come now to the juſtly celebrated BOERHAAVE; his Practice was of a Piece with that of HIPPOCRATES and SYDENHAM. Theſe were the Authors whom, together with Nature, he took for his Guides; and whoſe Obſervations he has illuſtrated and confirmed by his own, and by the new Diſcoveries in *Anatomy*, and *Natural Philoſophy*. And it was by following, and improving upon the *Plan*, which theſe Authors had laid down, that he himſelf roſe to that high degree of Reputation which he enjoyed while living, and which his Works will remain in Poſſeſſion of, as long as Phyſick continues to be an Art. After

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After ſuch Inſtances as HIPPOCRATES, SYDENHAM and BOERHAAVE, it would be ſuperfluous to mention others of leſs Rank and Eminence, who have formed their Practice on this Plan; but I cannot forbear juſt taking Notice, that another Countryman of our own, who, on account of his great and ſucceſsful Practice, rather than great Learning, has always been ranked amongſt the moſt eminent Phyſicians †, is recorded by the Learned *Dr.* FREIND *, to have arrived at that degree of Eminence which he poſſeſſed, only *by taking Nature for his Guide in every Thing.*

But not to deal in general Propoſitions only, I ſhall proceed to ſhew, by an Abſtract of the Practice of theſe Authors, that all of them built upon the ſame Foundation; and *that there is a ſtrict Agreement between them, with reſpect to the Treatment of acute Diſtempers.* And I ſhall undertake this Talk

† Dr. RADCLIFFE.

* FREIND Comment. de Febribus, p. 160.

Taſk the more willingly, as it will not only vindicate the Art from the greateſt Reproach which its Enemies have caſt upon it, but will ſerve, at the ſame Time, to ſhew *in what the true and genuine Practice of Medicine conſiſts.*

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To begin with HIPPOCRATES; he lays it down as a firſt Principle, *that the end of Phyſick is either to carry off Diſeaſes, or to moderate the Violence of them* †. And agreeably to this Principle, his Indications, in acute Diſtempers, were only theſe, *viz.* either *to mitigate the Symptoms; to direct,* or to *aſſiſt Nature* in throwing off the Cauſe of the Diſeaſe, by promoting the *Concoction* and *Evacuation* of the *febrile Matter.* In each Caſe he took his Indication from Nature; for he tells us, that when the Fever was irregular, or had no certain *Type,* his

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* Καὶ πρῶτόν γε δὴ ὁρισυμαὶ, ὃ νομίζω. ἰητρικὴν εἶναι, τὸ δὴ πάμπαν ἀπαλλάσσειν τῶν νοσεόντων τοὺς καμάτους· Καὶ τῶν νοσημάτων τὰς σφοδρότητας ἀμβλύνειν. HIPPOCR. de Arte.

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his Method was not to do any Thing, till it became regular, and he could diſcover of what kind it was, and then to ſet about the Cure, in the Way which Nature pointed out †.

It may ſeem ſtrange to many to aſſert, that HIPPOCRATES never attempted to *cure a Fever*; but it is ſo far true, that he never tried *to cure it*, according to the common Acceptation of that Word, i. e. *to put a ſtop to the febrile Motions*, or extinguiſh the Fever, by the help of Art; for he thought, (and all prudent Phyſicians have thought the ſame,) that the Cure of a Fever ſhould be left to Nature; and his whole Aim was to moderate, direct, or aſſiſt her Motions.

His

† Τοὺς δὲ ἀκαλάσατους τῶν πυρετῶν, ἐᾶν, μέχρις ἂν καταςῶσιν, ὁκόταν δὲ ςῶσιν ἀπαντῆσαι διαίτῃ καὶ θεραπείῃ τῇ προσηκούσῃ, ΚΑΤΑ ΦΥΣΙΝ ΘΕΩΡΕΩΝ, (i. e. *Theorizing according to Nature, or taking his Indications from thence.*) HIPPOC. De ratione Victus in morbis acutis.

His firſt Intention was *to reſtrain the Efforts of Nature, when they were too violent; or to moderate the Fever.* This was plainly his Deſign in *Bleeding*, in the beginning of acute Diſtempers. He had often taken Notice that a Bleeding at the Noſe, or ſome other Hæmorrhage, had been of Service in the beginning of theſe Diſeaſes, when the Fever ran too high; when it was attended with *great Pains*, a *Difficulty of Breathing*, or the like. He had alſo found it to be of Service in *topical Inflammations*; and, as he could not but know that an Inflammation, if left to take its own Courſe, would probably end in *Suppuration*, and an *Abſceſs* in the part affected; or, that if Nature ſhould attempt to relieve the Patient by an Hæmorrhage, ſuch Hæmorrhage might happen in an improper Part, as for Inſtance, in the Lungs; he therefore thought it more adviſeable to procure an artificial Relief, by Bleeding, than to leave the Work to Nature. But we do not find that he ever bled, unleſs the Fever was ſo violent as

CHAP. II. as to make it dangerous to leave Nature to herſelf; the only general Rule which he gives upon this Subject being, *to bleed, in acute Diſeaſes, if the Fever is violent, and the Patient is in the Flower of his Age and Strength* *.

And indeed, if we conſider the Principles which HIPPOCRATES went upon, we ſhall be convinced that he could have no other Deſign in Bleeding, but either to moderate the Fever, or to promote an artificial *Criſis*. But had his Deſign been to ſubſtitute this Evacuation in the room of the natural one, which he ſaw ſometimes produced, he would probably have bled upon the *Critical* Days, in which ſuch Hæmorrhages uſed to happen. Now *Critical* Hæmorrhages frequently happen when the Diſeaſe is far advanced †, and ſeldom ſooner than the fifth

* Τὰ δ' ὀξέα πάθεα, φλεβοτομήσεις, ἢν ἰσχυρὸν φαίνηται τὸ νόσημα, καὶ οἱ ἔχοντες ἀκμάζωσι τῇ ἡλικίῃ καὶ ῥώμη παρῇ αὐτέοισιν. De Victus ratione in Morbis Acutis.

† In the Caſe of HEROPYTHUS of *Abdera*, there

fifth or ſixth Day; whereas HIPPOCRATES uſed to bleed in the very Beginning of a Fever; and it was a general Rule amongſt the oldeſt Phyſicians, never to bleed after the fourth Day of an acute Diſeaſe, unleſs in Caſes of great Extremity, as in that of ANAXION in the *Epidemicks* *.

As

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was a Hæmorrhage from the Noſe on the 40th Day; and in that of *a late Right Hon. Gentlemen*, there was a like Hæmorrhage about the 20th Day. The Hæmorrhage, in the Caſe of HEROPYTHUS, was not critical, for it returned, by Intervals, till the 60th Day, and then ſtopt; but the Diſeaſe continued till the 120th Day, and was carried off at laſt by a *turbid Urine*, and *bilious Stools*. It is a good Remark which SIR JOHN FLOYER makes upon this Caſe, *viz.* that in *Rheumatick Fevers*, where there is a ſizey Blood, the Fever is long, but when it goes off, there is much Sediment in the Urine. See his Com. p. 106. HIP. Epid. L. 3. Sect. 3. Æg. 9.

* Lib. 3. Sect. 2. Æg. 8. In this Caſe, contrary to the uſual Method, the Patient was bled in a Pluriſie on the eighth Day of the Diſtemper; but then the Fever, HIPPOCRATES tells us, was very high, the Pain very acute, and the Cough and Difficulty of Breathing both very great. This Rule, never to bleed after the fourth Day, is chiefly applicable to Inflammatory Fevers; in which, if the Obſtruction is not removed within four Days,

CHAP. II. As it does not appear then, that HIPPOCRATES ever uſed Bleeding with a Deſign to procure a Criſis, and carry off the Cauſe of the Diſeaſe, it is evident he muſt have done it only to mitigate the Symptoms. And there is the greater Reaſon to believe that he bled with this Intention only, and not with a View to make an artificial Criſis, ſince we know that he ſtrictly copied after Nature; but it very ſeldom happens that *Nature cures* Diſeaſes by a Hæmorrhage: For, out of the *forty-two* Caſes related in the *Epidemicks*, there is only one which can properly be ſaid to have been carried off by a *Critical* Flux of Blood*. Dr. FREIND ſays, indeed, that four of theſe Caſes were terminated by

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Days, *Matter* is commonly formed; but, when this is the Caſe, Bleeding can do no good, and may poſſibly do harm. This Rule however is not without Exception, for GALEN informs us, that he ſometimes bled even on the *twentieth* Day of a Fever. Vid. De Curandi ratione per Venæſectionem.

* HIPPOCRATES, de Morbis Vulgar. L. 3. Sect. 3. Ægr. 11.

by an Hæmorrhage *; but he appears to have been a little too haſty in aſſerting this. For, in two of the four, HIPPOCRATES ſays expreſly, that the Fever was terminated by a Sweat †. And Sir JOHN FLOYER, in his *Commentary* on theſe Caſes, obſerves, of one of the four, *that the Hæmorrhage was not ſufficient for a perfect Criſis, but that the Criſis was by Sweats*; and of another, *that the Sweat completed the Criſis.* As to the laſt *Hiſtory*, of the four which Dr. FREIND refers to, HIPPOCRATES ſays, that the Patient had *a plentiful warm Sweat* all over her Body §, and was perfectly freed from her Fever by it; ſo that out of the four Caſes picked out by Dr. FREIND, as Inſtan-

* De Febribus, Comment. 2.

† In Hiſtory 7. L. 1. he ſays, that there was an Hæmorrhage from the left Noſtril on the fifth Day, after which the Patient Sweat (ἵδρωσεν) and had a *Criſis.* And, Lib. 3. Sect. 3. Ægr. 7. he ſays, that on the 27th Day the Patient ſweat much, and was freed from her Fever, (ἵδρωσε πολλά. ἄπυρος.) copioſis ortis Sudoribus, a Febre immunis fuit.

§ ἵδρωσε πολλῷ θερμῷ δι' ὅλου. ἄπυρος ἐκρίθη. Epidem. Lib. 3. Sect. 3. Ægr. 12.

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ces of a critical Flux of Blood, there is only one which can with any Propriety be allowed to be ſuch *, and even in this it is ſaid, that the Patient fell into a copious warm Sweat on the third Night, *and had a perfect Criſis*; and this Sweat may be ſuppoſed to have had ſome Effect, as well as the *Fluxus Menſium* which came on about that Time.

A ſecond Method, which HIPPOCRATES took to moderate the Violence of acute Diſeaſes, was to give cooling and emollient Clyſters. We have Inſtances of this Practice in thoſe Diſeaſes to which he emphatically gives the Appellation of *acute* Diſeaſes, *viz. Pleuriſies, Peripneumonies, Phrenſies*, and *burning Fevers* †. In a *Pleuriſie*, ſays he, the Body muſt be kept open by cooling lenient Clyſters, and this is proper in every Stage of the Diſeaſe ‡. He gives the ſame Directions

* Lib. 3. Sect. 3. Ægr. 11.

† De Victus ratione in Morbis acutis, De Affectionibus.

‡ De Affectionibus.

rections in a *Peripneumony* and *Phrenſie* *. He is more particular in laying down Rules for the Management of a *Cauſus*, or *burning Fever*. In this Diſtemper he obſerves, that we ought to apply cooling Remedies, both externally, and in Clyſters; that theſe may be injected every Day, or every other Day, *but that we muſt take Care not to cool too much*, ſo as to bring on a *Rigor* †. The Time for giving Clyſters was regulated by the Intention which he had in giving them, which was, as we may learn from many Paſſages in his Works, *to moderate the Fever, and eaſe the Pains*. Thus, in a Peripneumony, he orders the Body to be kept open, for the firſt four or five Days, to *abate the Fever*, &c. but ſays, that, after that Time, we ſhould not uſe them, becauſe any great Evacuation downwards, after the fifth Day, is dangerous, as it ſtops Expectoration, which is the regular Criſis of this Diſ-

* De Affect.

† Ibidem.

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eaſe *. In like manner, in Pleuriſies, he orders Clyſters, during the firſt Days of the Diſtemper, as alſo Purging to carry off the Bile; but he adds, that we ought not to purge after the Patient begins to expectorate, for if we do, we ſhall put a Stop to the Expectoration, and the Patient will die of a Suffocation the ſeventh or ninth Day †.

In one or two Places, indeed, as in that above referred to §, he ſeems to allow of Clyſters, through the whole Courſe of acute Diſeaſes; but then they are only to

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* Theſe are his Words: Τὰς δὲ κοιλίας ἐν μὲν τῇσι πρώτῃσιν ἡμέρῃσι τέσσαρσιν, ἢ πέντε, ὑποχωρέειν χρὴ, καὶ ὀλίζῳ μᾶλλον, ἵνα οἵ τε πυρετοὶ ἀμβλύτεροι ἔωσι, καὶ τὰ ἀλγήματα κουφότερα &c. He explains this afterwards, by adding, δεῖ οὖν καὶ τὴν κάτω κοιλίην, μήτε ἐξάναι λίην, ἵνα μὴ ὀξέες ἔωσιν οἱ πυρετοί· μήτε λίην ὑποχωρέειν, ἵνα τὸ σίαλον ἀνιέναι δύνηται, καὶ ἰσχὺς ὁ κάμνων. i. e. the Body ſhould neither be ſuffered to be coſtive, ſo as to increaſe the Fever; nor kept ſo open, as to hinder Expectoration, and exhauſt the Patient's Strength. Vid. De Morbis. L. 3.

† Ibidem.

§ De Affection.

to be given in ſuch Caſes where it is ne- CHAP.
ceſſary to mitigate the Fever, agreeably to II.
the general Rule above laid down *.

By theſe and many other Paſſages, we find that HIPPOCRATES made very free with Clyſters, in the beginning of acute Diſeaſes; but he did not do the ſame with purging Remedies; on the contrary, though he often purged in Fevers, yet he did it with great Caution and Circumſpection, as I ſhall ſhew hereafter, when I come to treat upon this Subject.

I proceed now to the third and laſt Method which HIPPOCRATES took, to moderate the Fever, or keep it to a proper *Standard*, which was to regulate the Patient's Diet, as the Diſeaſe required.

 This

* HIPPOCRATES, after giving general Directions about purging in continual Fevers, adds, ἀλλὰ ἢν τινα δέῃ, ὑποχλύζειν χρὴ, ὁποσάκις ἂν βούλει· ἀκινδυνότερον γὰρ. *that is*, if there be a Neceſſity for it, we may give Clyſters at any Time, becauſe there is leſs Danger from Clyſters than cathartick Remedies. De Purgant. Remediis.

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This is a Subject upon which he is very copious, and he gives this Reaſon for it, that, notwithſtanding it was a matter of very great Conſequence, the Ancients had written nothing remarkable concerning it*.

We may collect from this Paſſage of our Author, that the Practice of Phyſick, before his Time, was merely *Empirical*; or that Phyſicians had not a *regular Method* of treating Diſtempers, but truſted wholly to *Receipts*, as Empiricks have done ever ſince; for had there been any Method known before the Time of HIPPOCRATES, it muſt have contained Rules for the Regulation of Diet in acute Diſeaſes; but he acquaints us that there were no ſuch Rules in being before his Time; and conſequently a regular Method of treating Diſtempers was then unknown. And from hence it appears, that the Honour of diſcovering ſuch a Method is due to HIP-

* De Ratione Victus in Morbis acutis.

HIPPOCRATES alone; and it is for this Diſcovery that he has always been eſteemed the Founder of the RATIONAL, or DOGMATICK MEDICINE *. CHAP. II.

There were ſome indeed in theſe very early Ages who enjoin'd a total Abſtinence from Food, during the three or four firſt Days of a Fever, in which they were afterwards followed by the *Methodiſts*. HIPPOCRATES, however, condemned this

* The Name of *Dogmatiſts* was given by GALEN to thoſe Phyſicians who practiſed according to a certain *Rule* or Method, to diſtinguiſh them from *Empiricks*, who preſcribed to Diſtempers *in the Lump* (καθ' ὰ συνδρομὴν) or practiſed only by *Rote*. *The Indication*, ſays he, *in Diſeaſes*, or the Thing which is indicated, is the beginning of the Art of Medicine, or the *Goal* from which a Phyſician ſets out, in curing Diſeaſes. And he who is able to diſcover by what *Means* the Thing which is indicated, may be brought about, truly deſerves the Title of a Phyſician. Now he who has *Experience* alone, to direct him in effecting his End, is properly ſpeaking an *Empirick*; but he, who purſues a *rational Method* of doing it, is a *Dogmatiſt*, or *a Rational* Phyſician. Εἰ δὲ διὰ λόγου τινὸς ἢ μεθόδου, λογικός τε καὶ μεθοδικὸς, καὶ ΔΟΓΜΑΤΙΚΟ῾Σ. GALEN. Method Medend. L. 3.

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Practice, becauſe, as he ſays, all great and ſudden Changes are dangerous; but he himſelf went ſo far as to deny the Patient *ſolid* Food *; and in many Caſes even *Ptiſſans*, or *Spoonmeats*, and to confine them to watry Liquors, ſuch as *Honey* and *Water*, *Oxymel*, &c.

His Intention, in keeping the Sick to this Kind of Diet, was to prevent the Fever from riſing too high†. And indeed this was the principal Method which he took to moderate a Fever; for *Bleeding*, which ſome Phyſicians are now ſo free with, in acute Diſeaſes, was ſeldom uſed by HIPPOCRATES; and in one ſort of Fevers, which were thoſe of the *bilious* or *putrid* Kind, he never made uſe of it at all; nay, he went ſo far as to forbid Bleeding, in ſome Caſes, merely on account of the Fever, though other Cir-

* Ῥοφήμασι δὲ καὶ πόμασι διάγειν, ἕως ἂν ὁ πυρετὸς μειωθῇ. De Affectionibus.

† Τὰς δὲ πυρώσιας ποτοῖσι καὶ ῥοφήμασιν, ὥσπερ τὸν πυρετὸν ψυχρορίῳ Φαρμάκῳ ἐκλύειν, &c. De Locis in Homine.

Circumſtances ſeemed to make it neceſ- CHAP. II.
ſary *. It may be wondered why HIPPOCRATES

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* *Si vero ulcus fuerit internas venas ſecato*, ſi non febricitet. Epidem. L. 2. Sect. 5. *Quicunque derepente voce deſtituantur*, ſi ſine febre fuerint, *ipſis venam ſecato*. Epidem. L. 2. Sect. 2. HIPPOCRATES, as MARTIAN proves at large, was ſo much averſe to Bleeding in Fevers which aroſe from *Bile*, that he thought it hurtful, even in *Pleuritick* Pains, when they were owing to that Cauſe. *Dolores circa latus in febribus, conſiſtentes citra notas, venæſectio læſerit, ſive cibum averſetur æger, ſive Hypochondrium ſublime habuerit.* Coacar. prænot. S. 3. Pains of this kind in the Side do often ariſe from *Bile*, as MARTIAN ſhews; but as purging is unſafe, when there is an internal Inflammation of any Part, ſo is Bleeding when there is a Redundancy of *Bile*: The reaſon why it is ſo may be learnt from this Author. *Hos præterea lædit Phlebotomia, quia cum humor noxius tenuitate peccet, ſanguine miſſo, adhuc tenuior redditur; quare accedente febre, quæ ſuccos exurit, & tenuitas auget, & Acrimonia, venæque per phlebotomiam inanitæ Cacochymiam biliosam trahentes, morbum geminant.* And again, ſpeaking of a *bilious* Fever, he ſays, *Quarè in hoc caſu propter febrim Venæſectio plurimum lædit, quatenus humores per venæſectionem attenuati a febrili calore eo uſque attenuantur, ut ſanguis totus fere in biliosum ſuccum tranſmutetur, quando bilis nihil aliud eſt, quam ſanguis attenuatus, & immodice excoctus, ſive accenſus a calore, & hæc ratio eſt, cur illi, quibus ſanguis fluxit im-*

CHAP. II. HIPPOCRATES was ſo averſe to Bleeding, in many acute Diſeaſes; but, to account for it, we muſt conſider the Nature of the Climate where he lived, for People who live in very hot Countries, are leſs capable of bearing this Evacuation, than ſuch as inhabit milder Climates. Accordingly MESUE, (if he was the Author of the *Aphoriſms* which go under his Name,) obſerves, that People bear Bleeding better in the fifth and ſixth, than in the ſeventh, firſt, ſecond, third and fourth Climate*. Now Bleeding, at leaſt in large Quantities, was thought to be prejudicial in the firſt, ſecond, third and fourth Climate, becauſe thoſe Climates were too hot, and the Inhabitants of the ſeventh were thought to be leſs capable of bearing it, becauſe

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immodice, a febribus biliosis corripiantur, quod adnotavit HIPPOC. *ab initio* L. 2. de Morbis Mulierum; *quæ omnia attendens prudens ſenex Venæſectionem in febribus putridis (has febres ex Bile appellat ipſe) adeo ſuſpectam habuit, ut pro earum curatione nullibi eam admiſerit. Quæ quidem præceptoris doctrina, &c.* PROSPER MARTIAN. in HIPPOC. Pag. 471.

* Aphoriſm. viii.

becauſe the Climate was too cold. As HIPPOCRATES, therefore, practiſed in the warm Latitude of GREECE*, he had reaſon to forbear Bleeding in Diſeaſes, in which it is found to be of Service in a colder Climate. For the Fevers which prevail in hot Countries are moſtly of the *Bilious* or *Putrid* kind, as thoſe which happen in temperate Climes are owing more frequently to a Sanguine *Plethora*, or redundancy of Blood; but as Bleeding is indicated in the latter, ſo is Purging in the former kind of Fevers. CHAP. II.

The Extremes of Heat and Cold, were thought by all the old Writers in Phyſick, as well as by HIPPOCRATES, to be a Reaſon againſt Bleeding. For GALEN frequently cautions Phyſicians againſt Bleeding in very *hot* or very *cold Weather* †, in Summer-time, or

* The Iſland of *Cos*, in which HIPPOCRATES lived, is in the fourth Climate, according to the ancient Way of computing; as the *Peloponneſus*, and a great Part of the *Greek* Iſlands are.

† De curandi ratione per Sanguinis Miſſionem. Ad *Glauconem*, &c.

CHAP. II.

or a hot Country*; and MESUE does the ſame, as we have ſeen. And the Obſervation of the latter concerning Climates has been confirmed by the Experience of later Times; for it is found, as I have been informed by a learned and ingenious Gentleman, who has practiſed in *Jamaica*, to be much more dangerous to bleed in that warm Climate, than in the temperate one of *England*. And the *French* and *Italians*, who, according to the old Calculation, are Inhabitants of the fifth and ſixth, bear Bleeding in greater Quantities, and practiſe it more frequently, than we who live in the ſeventh Climate do.

From what has been ſaid, we may account for the Difference between the Practice of HIPPOCRATES and that of our Phyſicians, with reſpect to Bleeding; as we may alſo for GALEN's deviating from the Practice of his Maſter in this Point. For HIPPOCRATES was very cautious about Bleeding, and GALEN very fond of it, and yet

* Method. Medend. Lib. 2.

yet both of them proceeded upon the ſame Plan, as I ſhall hereafter ſhew: But as GALEN practiſed in the temperate Clime of *Italy*, he had much greater Reaſon for uſing this Evacuation freely than HIPPOCRATES, whoſe Practice was moſtly limited to the warm Clime of *Greece*. And the ſame way of Reaſoning holds good with regard to us. CHAP. II.

But to return, as HIPPOCRATES, was more cautious about Bleeding, than Phyſicians are now, and as he had not one of the chief Remedies to anſwer the Intention of *cooling* which we have, *viz. Nitre*, he attempted to anſwer it by a cooling Regimen; and we may conclude that he ſtudied this Point very much, from the great Variety of cooling Liquors which we meet with in his Works*. For as he was no great Dealer in *Receipts*, he would not probably have left us ſo many of this kind, had he not thought it to be a Matter of very great Conſequence in the Cure of Fevers. The

* Vid. Lib. 3. De Morbis, ſub finem.

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The Diet which HIPPOCRATES directed in Fevers was called by the general Appellation of *Ptiſſan*, but was made more groſs or thin according to the different Intentions to be anſwered by it.

There were three kinds of *Ptiſſan* in uſe amongſt the Ancients, as MERCURIALIS has obſerved *. The firſt was made by boiling one Part of peeled *Barley*, or, as we commonly call it, *Pearl Barley*, in ten, or fifteen Parts of Water, till the Barley was diſſolved, and ran together into a Lump. This was called ſimply, *Ptiſſan*, or *whole Ptiſſan*. When this was ſtrained through a Cloth, ſo as to ſeparate the thicker from the thinner Part, it had the Name of *ſtrained Ptiſſan*, (Ptiſſana colata) or Juice of *Ptiſſan*. Theſe are the two kinds of *Ptiſſan* which HIPPOCRATES ſpeaks of in his Book, *De Ptiſſana*, ſive, *De Victus ratione in Morbis acutis* †, and to which

* Variar. Lection. Lib. 4, cap. 18.

† This Book was called anciently by either of theſe Names indifferently, as we may learn from CÆLIUS AURELIANUS and GALEN.

which he gives the Name of Ῥοφήματα, (*ſorbitiones*) or *Barley Gruel**. The *Latin* and *Arabian* Phyſicians ſpeak of another kind of *Ptiſſan*, beſides the two already mentioned, which is that which is made by boiling common Barley, with the Huſk on, in Water; but this may more properly be ranged under the Claſs of Liquors than of Food, being what they made uſe of in Fevers to dilute with †. CHAP. II.

The *Hippocratick* Diet in Fevers then, may properly be diſtinguiſhed into two kinds, *viz.* the *full*, and the *low Diet*; the firſt conſiſted of the *whole Ptiſſan*, (*Ptiſſana tota*) and the ſecond of the ſtrained

* We have no Word in our Language which fully anſwers the Meaning of this Term; it ſignifies literally *Suppings* or *Spoonmeats*, but as it is only applied to one kind of *Spoonmeats*, *viz.* ſuch as are made of *Barley*, I could not find a more proper Name for it than what I have here made uſe of, to wit, *Barley Gruel*.

† The Moderns differ from the Ancients in this Point, as they commonly make uſe of the *Ptiſſana colata*, as a Diluter in Fevers, which kind of *Ptiſſan* was anciently only uſed for Food.

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ed *Ptiſſan*, or *Barley Gruel*, after the thicker Part had been ſtrained off. GALEN, indeed, in a Treatiſe in which he profeſſes to explain the Doctrine of HIPPOCRATES on this Subject, makes mention of a third kind of Diet, which conſiſted of half the one, and half the other *. This was carrying the Matter to a great degree of Nicety, and ſuch a one as will ſeem trifling to many. I ſhould not therefore have mentioned it, had I not thought it neceſſary towards explaining the Doctrine of HIPPOCRATES, *concerning Diet in acute Diſeaſes.*

The Deſign of HIPPOCRATES, as we have ſeen, in giving *Ptiſſan*, was to moderate the Fever, and ſupply the Sick with proper Nouriſhment. And agreeably to this Deſign, he was directed in giving it by the Nature of the Fever, and the Time of its Duration, by the Patient's uſual Way of Life, the Seaſon of the Year, *&c.* The princi-

* De *Ptiſſana*, *Liber.*

principal Rules which are to be found in his Writings, relating to this Subject, are the following. CHAP. II.

1. That the more acute any Diſeaſe is, the more thin and watry the Diet ought to be *. 2. That it ought to be thinneſt about the Height of the Diſeaſe †. 3. That it ſhould not be given in the Fit, or when the extreme Parts are cold, but in the Abſence, or at leaſt, in the Remiſſion of the Fever ‡. 4. That it ſhould be given ſeldomer or oftener, according as the Patient has been uſed to feed more ſparingly, or heartily in time of Health §. 5. That, as old People, and ſuch as live in hot Countries, require leſs Nouriſhment than young ones, and ſuch as inhabit colder Climates, Regard ſhould be had to the Seaſon, Climate, and Age

* 1 Aph. 7. 8.
† Id. Aph. 8. 10.
‡ Id. Aph. 11.
§ 1 Aph. 17. De ratione victus in morbis acutis.

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of the Patient, as well as to his Manner of Life, in the Regulation of his Diet ‡. And laſtly, That there is greater Danger from the Uſe of a very thin low Diet than from a fuller one * ; And, therefore, that thoſe People are in an Error who live too low in time of Health.

From theſe general Rules, the reaſon of HIPPOCRATES's Practice in particular Caſes may be eaſily underſtood. Thus, where he recommends the giving the whole *Ptiſſan* in the beginning of Fevers †, in oppoſition to thoſe who deferred giving it, till they had exhauſted the Strength of their Patients by an Abſtinence of 3, 4, 5, or 6 Days, the Precept muſt be reſtrained to ſuch Diſeaſes only, as are called *ſimply acute* §, and which are ſome time before they come to a height, and not applied to thoſe which are *very acute*, and of a ſhort Continuance; for in the latter the *Juice of Ptiſſan*

‡ 1. Aph. 13, 14, 15. 17, 18.
* 1 Aph. 5.
† De ratione victus in morbis acutis.
§ Vid. 2. Aph. 23.

Ptiſſan is to be given in the beginning of the Diſeaſe, and afterwards the *Ptiſſan* itſelf *. CHAP. II.

As to the *Ptiſſan* itſelf, we never find him giving it at the firſt coming on of a *very acute* Diſeaſe. For his Rule in a burning Fever is, never to give it till after the *Criſis*. He directs us in another place not to give *Ptiſſan* till there appear ſome Signs of *Concoction* in the *Urine* †.

In ſome acute Diſeaſes, however, he did not allow even the Uſe of the *Succus Ptiſſanæ*, till the *Criſis* was over, and the Patient out of Danger. Theſe are his Directions in ſome *Pleuriſies* and *Quinſies* §. Theſe Paſſages may ſeem to contradict the general Rule about giving Spoonmeats (ροφήματα) in the beginning of Fevers; but it muſt be obſerved, that he is here

 ſpeaking

* De ratione Victus in Morbis acutis.

† Ἐπείλα δὲ χρηστέον ροφήμασι, πρὶν ἢ νοῦσος πεπανθῇ, &c. Ροφήμα δὲ μὴ πρόσφερε, ἕως ἂν λήξῃ καὶ τὸ ἔρον πεπανθῇ. De ratione Victus in Acutis.

§ Ibidem.

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ſpeaking only of Diſeaſes, which are *very acute*, and of ſhort Continuance, and ſuch as require more powerful Diluents than the *Ptiſſan*, according to the Obſervation of GALEN *, who himſelf enumerates the particular Caſes, in which it is not proper to give the *Ptiſſan* at firſt.

In ſhort, the general Rule about giving *Ptiſſan* in the beginning of Fevers admits of ſome Exceptions. Of this kind are thoſe very acute Diſeaſes which I have been mentioning †. And HIPPOCRATES himſelf allows that it ought to be underſtood with ſome Reſtrictions: For the Subſtance of his Doctrine is, *that we ought, in all Caſes, to conſider what the Duration of the Diſeaſe is like to be, and whether the low Diet will be ſufficient to keep up the Patient's Strength, till the heighth of the Diſeaſe. For when the Diſeaſe is very acute,*

or

* Lib. de Ptiſſana.

† When HIPPOCRATES forbore giving *Ptiſſan* in the Beginning of Fevers, it was only in ſuch as come to a heigth in ſeven Days, at the lateſt. See what he ſays of a *Pleuriſie* and *Peripneumony*, in his Book *De Victus ratione*, &c.

or soon comes to the heigth, the low Diet is sufficient, but if it be simply acute, it is enough to keep to a low Diet about the Crisis, *but the* full one *may be allowed till then, in order to keep up the Patient's Strength.* § CHAP. II.

There are some Exceptions likewise to the second general Rule, which relates to giving Food at the Heigth of the Disease. For notwithstanding he tells us to observe the Time of the *Crisis*, and to forbear giving Food at that Time *, he did not intend by this to exclude the giving Food, in all *acute* Diseases indifferently, about the time of the Crisis, but only in those in which the *Crisis* is attended by a violent Commotion, or Perturbation of the Body †; and he says, *that if the Mouth be moist, and there is an Expectoration, these Spoonmeats ought to be given in greater Quantities, for the more the Body is*

 moistened,

§ 1 Aph. 9. 10.

* Φυλάσσεθαι δὲ χρὴ καὶ πάντων τῶν πυρετὼν τὰς κρίσιας, καὶ ἀφαιρέειν τὰ ῥοφήματα κατὰ τοῦτον τὸν καιρὸν. De ratione Victus, &c.

† Τὰ δὲ ῥοφήματα ὁχόταν ἐγγὺς τῶν κρισίων ᾖ, μὴ δίδου ἢν θορυβῆται, &c. ibid.

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moiſtened, the ſooner will the Criſis *be, and the contrary*; and again, *the more plentiful the Excretions are* (by Expectoration) *in a Pleuriſie, or Peripneumony, the more plentiful the Diet ought to be, till the* Criſis, *and eſpecially for a day or two before it; for this kind of Diet will render the Pain more mild,* and *the Expectoration freer* *.

The Reaſon of this Rule is very evident; for HIPPOCRATES forbore giving Food when a *Criſis* was approaching, for fear of diſturbing Nature in her Work: Whenever, therefore, he obſerved any great *Commotions* in the Body, that is, when the Conflict betwixt Nature and the Diſeaſe was violent, he forbore giving it, becauſe ſuch *Commotions* are a Token of an approaching *Criſis*. For this Reaſon he adviſes us to forbear giving Food about the Heigth of a Diſtemper, *if there are any Commotions in the Body.* But when a *Criſis* is not preceded by any ſuch Conflict or

* De Victus ratione in Acutis.

or Commotion, but is brought about gradually, as it is by *Expectoration*, in Diſeaſes of the Breaſt, there is not the ſame Reaſon for enjoining Abſtinence from Food; but on the contrary, it is proper in theſe Diſeaſes to increaſe the Diet about the Time of the *Criſis*, becauſe the *Expectoration* will rather be promoted than reſtrained by increaſing it *.

Theſe are the principal Things which we meet with in HIPPOCRATES concerning Diet in acute Diſtempers; from which it appears, that he was very exact in this Point, and that the ſole End he had in View was to regulate the Patient's Diet in ſuch a Manner, as neither to let him ſink for Want of Food, nor to increaſe the Fever by giving him too much.

As to the other Part of the *Regimen* in acute Diſeaſes, *viz.* the Uſe of diluting Liquors, he directed them to be given in great Quan-

* HIPPOC. de ratione Victus, &c. MARTIAN. in HIPPOC. p. 311.

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tities. *In a Fever*, ſays he, *you may give warm Water, Honey and Water, or* Aqua Mulſa, *and Oxymel, and theſe the Patient may drink very freely of; for if theſe kind of Liquors be given warm, they will waſh off the morbid Humours by Urine, or by Sweat, and will keep the Perſpiration open, which is conducible to Health* *. And in a burning Fever, he orders the Patient to have as much Water, or *Hydromel* given him as he will drink †. His Deſign in giving theſe Liquors was to abate the Heat, and moderate the Fever ‡; and it is from him that our Phyſicians have taken their Method of giving diluting Liquors in all Kinds of feveriſh Diſorders, as Dr. FREIND obſerves §, though, at the ſame Time, this Author ſeems to confound together the *Sorbitiones*, and the Liquors of HIPPOCRATES, whereas the latter only was intended by him for a Diluter

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* De Locis in homine.

† De Diæta in Acutis.

‡ De Locis in homine.

§ Comment. de Febribus, p. 218.

Diluter in Fevers, the former being uſed by Way of Food.

We have ſeen with what View HIPPOCRATES directed Bleeding, Clyſters, and diluting Liquors, in acute Diſeaſes, namely, *to moderate the Fever*, when that was neceſſary to be done; but then he did it with Prudence and Diſcretion, and only carried the *cooling Regimen* ſo far, as to prevent the Fever from riſing too high, but never ſo far as to hinder the *Concoction*, and ſubſequent *critical Evacuation* of the *febrile Matter*; and thoſe who go farther than this, whatever they may pretend, will never be able to juſtify their Practice by the Authority of HIPPOCRATES.

I proceed now to the Methods which he took to promote the *Concoction* and *Evacuation* of the *febrile Matter*.

The Signs of *Concoction*, as well as *Crudity* of the Humours, are explained at large in the Writings of this Author; and it was

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was from hence that he chiefly drew his Method of Cure, as well as his Predictions, in acute Diſeaſes. Moſt of his Commentators are likewiſe very copious on this Head, but we meet with but little in any of them concerning the Method of promoting the *Concoction* of the Humours. HIPPOCRATES ſpeaks indeed of promoting the *Concoction* of the Matter which is expectorated in a *Pleuriſie*, or *Peripneumony*, by giving pectoral Liquors, ſuch as *Mulſum*, or *Hydromel*, during the firſt Days of the Diſtemper, to diſſolve the compacted Humours *. He alſo directs warm *Fomentations*, both of the dry and humid Kind, to be applied to the Part affected in a Pleuriſie, with the ſame Intention, *viz.* to reſolve the obſtructing Matter †. Moreover, he recommends *warm Bathing*, in the ſame Diſeaſes, becauſe, amongſt other good Effects, it maturates, and promotes the Spitting §; (a Practice which has lately been

* De Morbis. Lib. 3.
† De Diæta in Acutis.
§ Id.

revived with good Succeſs) but in other Diſeaſes, he is ſilent on this Head; from whence it may be concluded, that he thought the *Concoction* of the Humours was the Work of *Nature* only, and that it was not the Buſineſs of *Art* to interpoſe any farther than was neceſſary to keep the Fever up to its proper Standard. And, accordingly, we find, that in ſome acute Diſeaſes, as a *Phrenſie* and a *Cauſus*, for Example, he only interpoſed in the firſt Stage of the Diſeaſe, with a View to moderate the Fever, leaving the Work of *concocting* and *evacuating* the morbid Humours afterwards to Nature †. And, indeed, as the Concoction of the Humours is beſt effected by a moderate Degree of Heat *, the

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† *Vid.* De Affectionibus.

* The Work of Concoction was always thought to be the Effect of a proper Degree of Heat. Thus GALEN — *Concoctionem* alterationem quandam eſſe, — alterationem vero ipſam a *Calido* potiſſimum perfici; atque idcirco tum nutritionem tum concoctionem, tum omnem ſuccì generationem, jam vero et in *excrementis ipſis qualitates* a *calore innato* provenire, HIPPOCRATES omnium poſt hominum memoriam *primus*

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the Method which he took in the beginning of Fevers, to moderate the too great Heat by Bleeding and diluting, was beſt calculated to promote the *Concoction* of the Humours, and this rendered it unneceſſary for him to ſay any thing more upon the Subject *.

This was the Practice of HIPPOCRATES, in the *Beginning* of acute Diſeaſes; let us now ſee what Method he followed about the *State*, and in the *Decline* of ſuch Diſtempers. And here we ſhall find, that his Aim was either *to aſſiſt Nature* in the *Criſis* which ſhe was attempting, or to ſubſtitute

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mus recte dixit; ARISTOTELES poſt eum recte eſt interpretatus — De Facult. Natural. L. 2. C. 4. Omnis concoctio natura prævalente contingit, et propterea ſemper bonum exiſtit. PAUL. ÆGINET. L. 2. C. 8.

* Agreeable hereto are the Sentiments of a late Writer, who has obliged the World with a very judicious Comment upon the Practice of HIPPOCRATES. Tota curatio, ad optimam rationem inſtituta, *Urinarum coctionem* maxime promovet. GLASS. Comment. de Febribus, 176.

ſubſtitute ſome other Evacuation in its Stead, or, as we may ſay, to make an *artificial Criſis* of the Diſeaſe, in the Way which Nature pointed out. CHAP. II.

He had obſerved, then, that a *Criſis* was naturally brought on by one or more of the following *Evacuations*; viz. either by *Urine*, or by *Sweat*; by *Purging*; by *Expectoration*; by an *Abſceſs*, a *Vomiting*, or an *Hæmorrhage*. Amongſt theſe Evacuations, there are ſome which he never endeavoured to imitate Nature in, and others, in which he did attempt to follow her.

I ſhall firſt ſpeak of thoſe *Evacuations* in which he did not attempt to copy after Nature, and afterwards, of thoſe in which he did.

In the firſt Place, then, he never directed *Bleeding* or *Vomiting*, with a Deſign to *imitate Nature* in bringing on a *Criſis*. For, as to the former, I have proved already,

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ready, that it was only uſed in the Beginning of acute Diſeaſes, with a View to mitigate the *Fever*; and, as to *Vomiting*, it was uſed anciently more frequently as a Preſervative of Health, than as a Means of Cure. It is ordered, indeed, by HIPPOCRATES, in *Fluxes*, and ſome other *chronical Diſeaſes*, but very rarely in *Fevers*, unleſs in the very Beginning of them, when the Stomach is oppreſſed with a Load of Humours, which want to be carried off. Thus, in the Beginning of a *Cauſus*, he directs us, if there be a *Bitterneſs in the Mouth*, to give an *Emetick* *.

I have elſewhere ſhewn the Uſefulneſs of *Vomits*, in the Beginning of ſome Kinds of *Fevers* †, not with a View to promote a *Criſis*, but to unload the *Primæ Viæ*, when they are the *Focus* of a *Fever*, as oftentimes they are. There were ſome Phyſicians amongſt the Ancients, as TRALLIAN

* De ratione Victus in Acutis.

† See *An Enquiry concerning the Nature of the Epidemick Fever of the Years* 1740, *and* 1741.

LIAN informs us *, who thought " that " there was never any *Putrefaction* in the " Blood, but that it was always in the " Stomach, or Inteſtines; " — or, in other Words, that the Cauſe of *Fevers* was not in the Blood, but in the Alimentary Canal. And, as a Proof of the Truth of this Opinion, they urged this, amongſt other Arguments, " That a *Fever* is fre- " quently ſo entirely carried off by *Vomit-* " *ing*, that the Patient has never any Re- " turn of it." And ſo far is certain, that the Seat of many Kinds of *Fevers* is in the *Primæ Viæ* only; for which Reaſon Vomiting is found ſo often to be uſeful in the Beginning of them. But Vomiting is rarely ſerviceable towards the End of *Fevers*, *unleſs*, as SYDENHAM ſays, *it has been omitted at firſt.* And it is certainly dangerous, as *Dr.* FREIND very well obſerves, when a *Criſis* is coming on. For, Vomiting is ſeldom *critical*; and in all the Caſes, which are mentioned in the *firſt* and

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* Lib. 12. Cap. 11.

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and *third Books of Epidemicks*, we find only one in which the Diſeaſe was carried off by a natural Vomiting; and even in that, the *Fever* had been off, and was come on again, ſo that it might be ſaid to happen in the Beginning of the *Fever* *. I lately obſerved a Caſe of the like Kind myſelf.

To come now to the *Criſis* which is made by *Urine*. It does not appear that HIPPOCRATES ever attempted to make an *artificial Criſis* this Way, or that he ever gave Medicines in *Fevers*, with a Deſign to promote a *critical Diſcharge* by *Urine*. Dr. FREIND makes a Doubt whether ever he made any Uſe at all of *diuretick* Remedies in *Fevers*; but to me it is evident that he did not, unleſs we may reckon the Liquors, which he directs to be given ſo plentifully in *Fevers*, to be ſuch. And FREIND himſelf gives very good Reaſons why we ought not to depend, in *Fevers*, upon any other Diureticks, but diluting Liquors.

The

* *Vid.* FREIND de Febribus.

The *Criſes* which HIPPOCRATES endeavoured to imitate by Art, were only thoſe which were made either by *Expectoration*, *Sweats*, or *Purging*. But I muſt obſerve, in this Place, that the laſt of theſe Evacuations was uſed by him, not only with a Deſign to imitate Nature, by making an *artificial Criſis*, and carrying off the Reliques of the Febrile Matter when a *Criſis* was imperfect, but to aſſiſt her alſo, by unloading the *Primæ Viæ*, in the Beginning of acute Diſtempers, as I ſhall ſhew when I come to ſpeak upon this Subject. CHAP. II.

As to *Expectoration*, I have obſerved already, that he endeavoured to promote it in Diſeaſes of the Breaſt, (the *Criſis* of which is by Spitting *) by giving *Ptiſſan*, and *Pectorals* at a proper Time. Thus, in a *Pleuriſie*, he orders the *Succus Ptiſſanæ* to be given, mixed with *Honey*; and ſays, that when the Matter begins to be expectorated,

* *Vid.* De Affect. De Victus ratione in Morbis Acutis.

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torated, we ſhould apply *heating Medicines*, i. e. warm *Fomentations* and *Liniments* externally, to promote the Maturation of it *. In a *Peripneumony*, likewiſe, he orders expectorating Medicines, and directs the Time when they are proper to be given †.

Another Thing which our Author endeavoured to imitate Nature in, was to promote *Sweats*, at a proper Time of the Diſeaſe, by the Uſe of *Sudorifick* Medicines.

The Method of raiſing Sweats in *Fevers*, by the Help of internal Remedies, was anciently very little known or uſed; but, inſtead of this, they uſed to promote them by *Unction*, *Friction*, *warm Bathing*, the Uſe of a *Stove*, or *Bagnio*, or of a *Sweating-Chair*. Each of theſe different Ways of Sweating, and particularly the latter of them, is deſcribed by GALEN, who ſays

* De Affect.

† *Vid.* De Affect. De internis Affect. De Morbis L. 3.

ſays of it, that a much larger Evacuation may be made by this Means, than by *Bathing*. CELSUS, in ſpeaking on this Subject, takes Notice of only two Ways of raiſing a Sweat, *viz.* either by Means of a *dry Heat*, or by *Bathing* *. The latter was chiefly uſed in *Fevers*, as we find by this Author, who acquaints us, that the Ancients uſed *warm Bathing* with great Caution, but that ASCLEPIADES introduced a more frequent Uſe of it. He adds, *that there is no Danger in the Practice, provided it be done at a proper Time; but if it be made Uſe of at an improper one, it is prejudicial* †. CHAP. II.

If we may credit Dr. FREIND, Sweating is never mentioned by HIPPOCRATES as a Means of Cure. For he obſerves, that " this Author, in the Books of his " which are genuine, makes no mention

* Sudor duobus modis elicitur; aut ſicco calore, aut Balneo. CELSUS, Lib. 2. Cap. 17.

† Ibidem.

CHAP. II. " of Remedies to raiſe a Sweat "†. This, if it were true, would be a Proof that HIPPOCRATES never made Uſe of Sweating as an *artificial Means* of Cure; but Dr. FREIND is alſo of Opinion, that he did not look upon Sweating as a natural Means of Cure, but only *as a Sign, from whence a Prediction may be drawn* ‡. But it will be no hard Matter to ſhew, that the Doctor was miſtaken in both theſe Points, and that HIPPOCRATES ſpeaks of Sweating, both as a *natural* and an *artificial* Means of Cure.

There can be no doubt then, that he looked upon Sweats as *critical Evacuations*, or a natural Means of Cure. For he tells us, *That Diſeaſes go off by Expectoration, Stool, or Urine, &c. but that Sweats are common to them all* *; which is as much as if he had ſaid, that particular Diſeaſes have particular *Criſes* of their own, but that a *Criſis* by Sweat is common to all acute Diſeaſes

† FREIND De Febribus, Commentar. 3.
‡ Ibidem.
* De Victus ratione in acutis.

eaſes in general. A Doctrine which ought to be carefully attended to. Agreeably to this Opinion, he informs us, That a *burning Fever* goes off by a *Hæmorrhage* from the Noſe, or by *critical Sweats*, with a *concocted Urine* * ; *that* Sweats, *which come on upon the critical Days, are good, becauſe they carry off the Fever, but thoſe which happen at other Times are bad, becauſe they are Signs that the Diſeaſe is violent, and likely to be of long Continuance ; or that the Patient will have a Relapſe* †. *That acute Diſeaſes are terminated by a Flux of Blood from the Noſtrils, on the* critical *Days, by copious* Sweats, *and by a purulent* Urine *with a good Sediment* ‡. In ſhort, it would be endleſs to enumerate all the Paſſages in which HIPPOCRATES ſpeaks of Sweats as a *natural Means* of Cure, or as a *critical Evacuation.* But it will not be improper

* De Victus ratione in acutis.

† 4. Aph. 36. This is repeated in the Book *De Judicationibus.*

‡ Coac. Prænotiones.

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‡ Ibidem.
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* De Victus ratione in acutis.

† 4. Aph. 36. This is repeated in the Book *De Judicationibus.*

‡ Coac. Prænotiones.

CHAP. II. juſt to obſerve, that of the four *Caſes* in the *Epidemicks*, which are referred to by Dr. FREIND, as Inſtances of *critical Hæmorrhages*, three were carried off, either by *critical Sweats*, or a Sediment in the *Urine*, as appears from HIPPOCRATES himſelf; and the Doctor, in another Place, appeals to theſe very Caſes, as Inſtances of *Fevers which went off after Sweating*, tho' he ſeems very unwilling to believe that it was the *Sweat* which carried off the *Fever*.

But if the Doctor was in an Error in thinking that HIPPOCRATES never mentions Sweating as a natural means of Cure, he was no leſs ſo in aſſerting, "that Re-"medies to raiſe a Sweat are no where re-"commended by him." It is true that this Author no where recommends ſuch Remedies as Phyſicians now make Uſe of for that Purpoſe; but then he recommends, what is perhaps a better Way to promote a Sweat, which is *warm Bathing, covering the Patient up, and making him drink plentifully of diluting Liquors.* Thus, in his Book

Book *De Locis in Homine*, (which is allowed to be genuine) he ſays, *That in a Laſſitude and Fever we muſt freely uſe warm Bathing, anoint the Patient with Oil, and keep him warm, in order to raiſe a Sweat*; and in the next Paragraph, where he is giving general Directions about the Management of *Fevers*, he ſays, *We ſhould give warm Water, Hydromel, and Oxymel, in Fevers, and make the Patient drink plentifully*; and he gives this Reaſon for it, *that Liquors drank warm will open the Pores, and help Perſpiration, which is of Service in ſuch Caſes.*

In the Books which are aſcribed to HIPPOCRATES, whether falſely or not, I will not take upon me to determine, ſuch as the Books *De Morbis*, for Example, there is mention made, not only *once*, (as Dr. FREIND ſays) but *many Times*, of *Sudorifick* Remedies. For, in one Place, he recommends warm Bathing, and covering the Patient warm, to raiſe a Sweat, both in a Tertian and a Quartan Ague; and,

CHAP. II. in another, he not only ſpeaks of *Sudorifick* Medicines, but acquaints us likewiſe with his Reaſons for uſing them, and the proper Time of doing it. For he obſerves, that *it is proper to uſe Sudorifick Ointments about the Time of the Criſis, in order to promote a Sweat* *. The Genuineneſs of this Paſſage appears from a ſimilar one in the Book *concerning Diet in acute Diſtempers.*

What ſhall we think, after this, of Dr. FREIND's Aſſertion, *that* HIPPOCRATES, *in the Books which are genuine, makes no mention of Remedies to raiſe a Sweat; and that even in thoſe which are falſely aſcribed to him, the Method of doing it is mentioned only once* viz. *in the ſecond Book of the Epidemicks?* † Muſt we not conclude, either that he had overlook'd theſe Paſſages of HIPPOCRATES, or that, having often been a Witneſs to the bad Effects of the *warm Regimen* in *Fevers*, he purpoſely paſſed over ſuch

* De Diæta. L. 3.

† De Febribus, Comment. 3.

ſuch Paſſages as any way favoured it, in order the better to eſtabliſh his own Opinion, *viz. That it is in vain to expect the Cure of a Fever, either from natural or artificial Sweats* *. CHAP. II.

It cannot be denied that the vulgar Method of Sweating in *Fevers* has oftentimes been of bad Conſequence; and both Dr. SYDENHAM, and FREIND, had Reaſons for oppoſing the common Practice in this reſpect. But it does not follow, becauſe this Practice is wrong, that *Sudorificks* ought never to be uſed at all, or that when we find a Sweat coming on, we ſhould endeavour to check it, by *taking the Patient out of Bed, opening the Windows of his Apartment*, or the like. This would be verifying the Proverb,

Incidit in Scyllam *qui vult vitare* Charybdim.

HIPPOCRATES, we find, took the middle Way, and directed *Sweating Remedies*, not in the Beginning of acute Diſtempers, nor with a View

* Ibidem.

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View to drive out an imaginary *Venom* from the Blood, as ſome have done, but only with a Deſign to *aſſiſt Nature when ſhe attempted a Criſis by the Skin*, after the *Febrile Matter* was *concocted*, following in this, as in all Things elſe, the Way which was pointed out to him by Nature. And, indeed, it would have ſeemed ſtrange, if this great Man, who made it his chief Buſineſs to follow Nature in all other reſpects, ſhould have neglected doing it in this. If we would therefore act prudently in this Point, we muſt take the middle Way, as HIPPOCRATES did, and as all others have done, who have truly followed Nature.

I proceed now to the laſt Method by which HIPPOCRATES endeavoured to imitate Nature, which was by *Purging* in acute Diſeaſes.

To know when to purge in acute Diſtempers is a Matter of very great Importance, and ſeems not to be ſo throughly underſtood, even at this Day, as it ought

to be; at leaſt it was ſo little underſtood, but a few Years ago, that Dr. FREIND declares, " that it is very difficult to lay down " any certain Rules about it, and that it muſt " be left to the Diſcretion of Phyſicians, to " uſe it occaſionally, as they think fit." But this, I think, is a heavy Reflection on the Art of Phyſick; for, if there is a rational Method to be followed in giving Purgatives, that Method may be taught; but if there is not, then Phyſick muſt be allowed to be merely conjectural in one of its moſt important Branches.

A late ingenious Writer, of our own Country, whoſe excellent Commentary on the Practice of HIPPOCRATES, I have taken Notice of above *, has, in Part, explained this Subject, but has ſtill left a great deal to be done: I ſhall therefore take the Liberty to offer ſome Thoughts upon it, ſuch as have occurred to me in peruſing the old Writers.

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* GLASS. Commentar. de Febribus.

CHAP. II. The ſole Intention of HIPPOCRATES, in giving purging Remedies in acute Diſeaſes, was to carry off the *peccant Matter* * which gave Occaſion to them. In doing this *he took Nature for his Guide.* For his Rule for uſing Evacuations of all kinds, was, as he tells us, to *follow the Road which Nature pointed out* †. But it was not a ſufficient Reaſon with him for purging, or uſing any other Evacuation, that Nature ſeemed to tend that Way, unleſs her Motions were likely to prove ſalutary to the Patient §. He therefore adds another

* It was the Doctrine of all the old Phyſicians, that, as a *Plethora*, or Redundancy of Blood, indicates Bleeding, ſo does a *Cacochymy*, or Corruption of the Humours, Purging. See GALEN, in Aphoriſm. Comment. vi. Aph. 47.

† Ὰ δεῖ ἄγειν, ὅκῃ ἂν μάλιϛα ῥέπῃ ταύτῃ ἄγειν διὰ τῶν ξυμφερόντων χωρίων. 1 Aph. 21.

§ Agreeable to this is what GALEN ſays: "A Phyſician ſhould obſerve the Tendency of Nature; and, "if it is ſalutary, ſhould aſſiſt her Motions; but if it is "otherwiſe, he ſhould reſtrain thoſe Motions, and direct them another Way." He adds, "We may form "a Judgment whether any Evacuation is likely to be

ther Rule to ſhew when Purging is ſalutary, and when it is otherwiſe, which is this, *That we ought to purge when the Humours are concocted, not when they are crude* *. CHAP. II.

There is no Part of HIPPOCRATES's Writings, according to MARTIAN, which has been attended with greater Difficulties, and which has given Riſe to a greater Variety of Interpretations, than this *Aphoriſm.* But this Diverſity of Opinions, I am perſuaded, has ariſen from attending more to the Words than to the Deſign of HIPPOCRATES; for had People done the latter, there could have been no Diſpute concerning the Meaning of it.

To

" beneficial, from the Tendency of the Humour to be " evacuated, and the Nature of the Part: For if the " Humour to be evacuated be redundant Blood, and " it tends to a proper Place, for Inſtance the *Noſtrils*, " ſuch Evacuation will be beneficial, but if it tends to " the Brain, or Lungs, it will be hurtful, if not fatal " to the Patient." See GALEN, in Aphoriſm. HIPP. Comment. 1. Aph. 21.

* HIPPOC. 1. Aph. 22. Antiqui medicamentis quibuſdam datis *concoctionem* moliebantur, eò quod cruditatem maxime horrebant: Deinde eam materiam quæ lædere videbatur, *ducendo ſæpius alvum ſubtrahebant.* CELSUS, L. 3. Cap. 4.

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To clear up this Subject throughly, we muſt take Notice that, according to the Sentiments of all Phyſicians, there is, in every Fever, a material Cauſe, or a *febrile Matter*, which occaſions the Diſeaſe; and that the ſole Deſign of Purging, is to carry off this Matter. Now the *febrile Matter*, whatever it be, (for I ſhall not here enquire into the Nature of it) muſt be either *moveable*, or *fixed*. Before we attempt to purge in *Fevers* then, we muſt enquire which of the two it is; for, if it be *fixed*, as it is, for Example, in the firſt Stage of *inflammatory Fevers*, ſuch as *Pleuriſies*, *Quinſies*, and the like, it is in vain to attempt to carry it off by *Purgatives* *. The only Time, therefore, in which

* Τοὺς μὲν δὲ τοιούτους ἐκκενοῦν προσήκει· τοὺς δὲ τοὺς ἐν ΚΙΝΗΣΕΙ καὶ ῥΥΣΕΙ, &c. We ſhould evacuate thoſe Humours which are *fluctuating* and *in Motion*; but when the Humours are fixed in any Part, we ſhould not purge (φαρμακεύειν) before they begin to be concocted. GALEN. in Aphoriſm. Comm. 1. Aph. 22.

which Purges can be uſeful, is when the *febrile Matter* is in Motion. But how ſhall we be able to diſtinguiſh when it is in Motion? Why, by the *Signs* which HIPPOCRATES has laid down. For the *febrile Matter* muſt, of Neceſſity, be lodged either in the *firſt Paſſages, viz.* the *Stomach, Inteſtines, Biliary Ducts*, &c. or in the *Blood Veſſels*; but if it is in the *Veſſels*, and in Motion, there will be Signs of it in the *Urine*, ſince it is the Office of the Urinary Paſſages to ſecrete, and carry off the *putrid* and *excrementitious* Particles of the Blood. Hence a *concocted Urine*, or Urine in which there is a Sediment, is one Sign that the *febrile Matter* is in Motion. Again, when the febrile Matter fluctuates in the *Primæ Viæ*, it ſhews itſelf by exciting a *Nauſea, Vomiting*, or ſome other Commotion in the Bowels, *firſt*, and in other Parts, as the Head, for Inſtance, *by Conſent*; all which Symptoms are comprehended by HIPPOCRATES under the Denomination of a *Turgeſcency* of *Humours* *. This, therefore,

* See GLASS. Commentar. de Febribus, p. 102.

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fore, is another *Sign* that the febrile Matter is *in Motion*, and wants to be carried off. This being premiſed, it evidently follows, that there can be no *Indication* for Purging, in acute Diſeaſes, but one or other of theſe two, *viz.* Signs of *Concoction* in the Urine; or a *Turgeſcency* of *Humours* in the *firſt Paſſages*; and both theſe Indications are comprized in that celebrated Aphoriſm before mentioned, *Concocta medicari atque movere oportet, non cruda, neque in principiis, modo non turgeant: plurima vero non turgent* *.

The Seaſon, therefore, for Purging, or abſtaining from it, ought not to be regulated by the Time of the Diſeaſe, but by the Signs of *Concoction*, and *Turgeſcency of the Humours*, or the contrary; for it is a general Rule, ſays MARTIAN, that we ſhould never purge when the Humours are *crude*; but the Crudity of the Humours is not to be judged of by the Time of the Diſeaſe, but by its proper Signs, eſpecially the Thinneſs, and Watryneſs of the Urine.

* 1 Aph. 22.

Urine *. It is commonly thought that HIPPOCRATES, by adding the Words, *neque in principiis*, in this Aphoriſm, intended to inculcate, *that Purging is never proper in the Beginning of acute Diſeaſes*; but MARTIAN, who ſtudied him diligently, for upwards of twenty Years, and muſt be allowed to have underſtood his Meaning as well as any Man, ſays expreſsly, that HIPPOCRATES did not intend abſolutely to forbid Purging, in the beginning of Fevers, but to acquaint us, that if there were Signs of Crudity, we ſhould forbear Purging, even at this Seaſon, though in other Reſpects, it is the moſt convenient Time for doing it †. CHAP. II.

* See PROSPER MARTIAN, in Aphoriſm. Sect. 1. 22. pag. 344.

† Cum igitur purgatio circa Morborum initia adeo familiaris fuerit HIPPOCRATI non poſſumus dicere, eum in hoc Aphoriſmo morborum principium maximè à purgatione excludere voluiſſe, dum dixit, *neque in principio*, ſed hæc protuliſſe, ut hoc etiam tempus purgationi alioqui omnium aptiſſimum incongruum demonſtraret ubicunque *cruditatis* ſigna apparent. Id. p. 346.

CHAP. II. But let us conſider what was HIPPOCRATES's own Practice, for that muſt be allowed to be the beſt Comment on his Works.

According to this Author, there are three different Stages to be obſerved in *Fevers*, viz. the *Beginning*, the *State*, and the *Decline*. The *Beginning* comprehends all that Space of Time which is called the *Augment* of the Diſeaſe, by ſucceeding Writers *. The firſt and laſt of theſe three Stages are the only ones in which Purging can be uſed with Safety, but chiefly the firſt of them. *For if it be requiſite to uſe Remedies*, (*i. e.* powerful Remedies, ſuch as Bleeding, Purging, &c.) ſays HIPPOCRATES, *they ſhould be uſed in the Beginning of Diſeaſes; but when they are come to the Height, it is better to be quiet* †. And

* PROSP. MARTIAN. in HIPPOC. p. 161.

† Aphor. lib. 2. 28. Καλὰ δὲ τὰς ἀρχὰς ἐκείνων τῶν νοσημάτων πειρᾶσθαι χρὴ τὰ μείζω βοηθήματα προσφέρειν ἔς

And in another Place, he adviſes Phyſici- CHAP. II.
ans, to take particular Care, at the firſt coming on of a Diſeaſe, to obſerve whether Purging is neceſſary; for, if we let ſlip the Opportunity of doing it in the Beginning, we muſt defer it till the Decline of the Diſeaſe; but at this Time, when the Strength is exhauſted by the Length of the Diſeaſe, one cannot venture upon ſtrong Purgatives, and weak ones, as MARTIAN takes Notice, do more Harm than Good, as they irritate the Humours, and draw off only the thinner and more wholſome Parts *.

HIPPO-

ἔϛι δὲ ταῦτα μὲν μάλιϛα, φλεβοτομία· ἐνίοτε δὲ καὶ ἡ κάθαρσις· ὧν ἑκάτερον ἐν τῇ ἀκμῇ χρὴ παραλαμβάνειν. GALEN Comment. 2. in Aphor.

* Τοὺς νοσέοντας χρὴ σκοπεῖν, εὐθὺς ἀρχομένους ἐν τῇ καταϛάσει τῶν νουσημάτων, ὅτου ἂν δέωνται. Καὶ οἵους τε ὄντας, ΦΑΡΜΑΚΕΥΘΗΝΑΙ. Καὶ ἄλλο ὅπερ ἄν τις θέλῃ προσενέγκαι· ἢν δὲ τὴν ἀρχὴν παρεὶς, τελευτώσης τῆς νούσου προσφέρες, ἐν ἀπειρηκότι ἤδη τῷ σώματι, δεδιὼς ἰσχυρόν τι προσενέγκαι, κίνδυνος ἁμαρτάνειν μᾶλλον, ἢ ἐπιτυγχάνειν. De Affect. Liber. *May*

CHAP. II. HIPPOCRATES's own Practice was conformable to his Doctrine in this Point; for, of the two Stages of *Fevers*, in which Purging is allowable, *viz.* the Beginning and the Decline, he generally choſe the firſt. Thus, in a *burning Fever* he directs Purging on the *fourth* Day *; and in irregular Intermittents, or *Fevers*, which have no certain *Type*, he tells us, "that if Purging is neceſſary, which may be known "by the *Commotions* in the Bowels, and "*bilious* Excrements, we ſhould purge with "*Scammony*, before the fifth Day †". He likewiſe purged on the fourth Day, in a *Pleuriſie*, if the Pain was below the *Diaphragm* §, and in a *Tertian*, if the Body was full of Humours, to prevent it from dege-

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I not now aſk with MARTIAN, Quid huic Sententiæ reſpondeant illi, qui purgationem a principio damnare HIPPOCRATEM contendunt, audirem libenter? MARTIAN. Annotationes in Lib. de Affection.

* De Victus ratione in Acutis.

† Ibid.

§ Ibid. *See alſo* De Morb. Lib. 3.

degenerating into a *continual Fever*, as MARTIAN obſerves *. And, laſtly, in *Summer Fevers*, of the *bilious* Kind, he purged on the third or fourth Day of the Diſeaſe †. CHAP. II.

The Reaſon why HIPPOCRATES deferred purging till the fourth Day, was this, *viz.* that he might have Time to judge of what Kind the Fever was ‡. For we are not always able to judge of what Kind a Fever is, till the third Day, but that he held to be an improper Time for Purging, for Reaſons which the Reader may find in the Author juſt now quoted. He therefore thought that the *fourth Day* was the moſt convenient Time for *Purging*, provided there were Signs to ſhew that the *Febrile Matter* was in Motion at that Time §. And hence aroſe that general Rule of Practice, which was always followed, till of late, " that if the Urine be *cloudy*,

 " or

* MARTIAN. Annot. in HIPPOC. p. 166.
† De Affectionibus.
‡ De Ratione Victus, &c.
§ MARTIAN. p. 347.

CHAP. II. " or has a *Sediment*, in the *firſt Stage* of " Fevers, we ſhould give a *Purge*, provided " there be nothing to forbid it *. In *very* " *acute* Diſeaſes, however, he obſerves, that " we ought not to wait till the Urine is " thick; but, if the Matter be *turgid*, we " ſhould purge on the very Day in which the " Fever comes on, for Fear we ſhould loſe " the Opportunity." † No more need be ſaid to prove, that the Time at which HIPPOCRATES commonly choſe to purge, was the *Beginning* of acute Diſeaſes. There were ſome Diſtempers, however, of this Claſs, in which we find that he did not uſe Purgatives in the Beginning, or, at leaſt, that he did not do it without previous Bleeding. Theſe were Diſeaſes of the *inflammatory* Kind. But, even in this Caſe, he acted conformably to the general Rule above laid down, *i. e.* He forbore Purging, not becauſe the Fever was in its Infancy, if

* De Victus ratione in morbis acutis.

† Φαρμακέυειν ἐν τοῖσι λίην ὀξέσιν ἢν ὀργᾷ αὐθημερόν. χρονίζειν γὰρ ἐν τοῖσι τοιούτοισι κακόν. 4. Aph. 10.

if I may uſe the Phraſe, but becauſe the febrile Matter was not, at that Time, in Motion. As, therefore, he ordered Purgatives in the former Caſes, becauſe the febrile Matter was moveable, ſo he abſtained from doing it in the latter, becauſe it was fixed in one Part, and would not yield to this Evacuation *. CHAP. II.

Should it be aſked, by what Means HIPPOCRATES came to know that the *febrile Matter* was *fixed* in the Beginning of inflammatory Fevers; the Anſwer is, that he was directed in this Point, by the *Crudity*, or Thinneſs of the Urine. For, in the firſt Stage of theſe Diſeaſes, the Urine is commonly thin and crude, as daily Experience ſhews; but when it is ſo, it is a Token that the febrile Matter is fixed: for, as MARTIAN very well obſerves, *when the morbid Humours are fixed, the Urine muſt be thin and crude, becauſe nothing is ſecreted from them* †.

* De Victus ratione in Morbis acutis.

† MARTIAN. in HIPPOC. p. 344.

CHAP. II. The *Crudity* of the Urine, therefore, was the only Reaſon why HIPPOCRATES abſtained from Purging in the Beginning of inflammatory Fevers; and, if the Urine was *thick* or *cloudy*, he did not abſtain from giving Purgatives, even in this Stage of theſe Diſtempers *.

It is a good Remark which MARTIAN makes upon this Subject: "It was the "Manner of HIPPOCRATES, (ſays he) to "limit the Senſe of general Propoſitions, "by adding the Reaſons of them, and in- "ferring from thence, that no Particulars "ought to be comprehended under the "general Propoſition, unleſs there is the "ſame Reaſon for them as for the general "one; and this he has done in the preſent "Caſe. For he ſays, we ought not to "purge in the Beginning of *Inflammations*, "becauſe the *Humour is fixed* in the in- "flamed

* *Vid.* HIPPOCRAT. Libro prædict. MARTIAN. in HIPPOC. p. 307. 344.

" flamed Part, and will not give Way to
" purging Medicines; for which Reaſon
" the Medicines act upon the ſound Hu-
" mours, diſſolve them, and render the
" Diſeaſe incurable. But when the Hu-
" mours contained in the inflamed Part, are
" of ſuch a Nature, as to yield to the Me-
" dicine, there is no Reaſon to abſtain
" from Purging, notwithſtanding the Diſ-
" eaſe is of the inflammatory Kind *."

But to proceed. If there were ſome Diſeaſes in which HIPPOCRATES did not chooſe to purge without previous Bleeding, he made no Scruple of doing it, in the like Caſes, after Bleeding had been uſed. And in this he acted conſiſtently; *for Bleeding takes off the Tenſion of the Veſſels, opens Obſtructions, and renders the Humours moveable*; but then, as his learned Commentator adds, *we ought to purge with Caution after Bleeding, leſt when the Patient is already weakened by this Evacuation, we ſhould reduce*

* Id. Pag. 307.

CHAP. II. *duce him ſtill lower by Catharticks. And, in ſuch a Caſe, he tells us, that Clyſters may be ſubſtituted in the room of Purges* §.

There are, however, ſome inflammatory Diſorders, in which HIPOCRATES allows Catharticks to be uſed without any previous Bleeding. For, in a *Pleuriſie*, when there is a Pain below the *Diaphragm*, he purged on the fourth Day, as I have obſerved above *. And this he did with a View to purge off the *bilious* Humours in the *Primæ Viæ*, as will be evident to any one who will take the Pains to compare together the different Paſſages in his Works relating to this Subject †. But whenever he orders Purging, without previous Bleeding, in inflammatory Caſes, it is only in ſuch, in which the *Cacochymy*, or Corruption of the Humours, is more to be regarded than the *Plenitude*. And he was directed in this Point by the Moveableneſs of the febrile Matter:

§ MARTIAN. pag. 306.
* *Vid.* HIPPOC. de Ratione Victus in Acutis.
† *Vid.* Librum De Victus Ratione. De Morb. L. 3.

Matter: for, by the *Cacochymy* which he ſpeaks of, he means a *Cacochymy* of the *bilious* Kind, in which the Humours eaſily yield to Purging, by reaſon of their Tenuity *. CHAP. II.

This is the Subſtance of what HIPPOCRATES has delivered concerning Purging, in the firſt Stage of acute Diſeaſes. I ſhall hereafter take Occaſion to make ſome Remarks upon the ſeeming Difference which there is between his Practice, and that of modern Times, in this reſpect. But I ſhall now proceed to conſider what his Reaſons were for purſuing or omitting this Practice, in the *Decline* of acute Diſtempers; for as to the middle Stage, or the *State* of Diſeaſes, as it is called, it is his Advice, wholly to forbear the Uſe of powerful Remedies, ſuch as Bleeding and Purging, as I obſerved before; and he gives this Reaſon for it, viz. *That as the Symptoms are moſt violent about the Heigth of a Diſeaſe, we ſhould rather aſſiſt Nature in the Struggle, than*

* MARTIAN. p. 307.

CHAP. II.

than weaken her by Evacuations at that Time. This Rule, however, is to be reſtrained to continual Fevers only; and not to be underſtood of others; for HIPPOCRATES himſelf directs Purging in a *Tertian* on the *eighth* Day; *i.e.* about the heigth of the Diſeaſe *.

As the Intention of our Author in ordering Purges in the Beginning of *Fevers*, was to relieve Nature by carrying off ſome Part of the Matter which oppreſſed her †, and, by that Means, to render the Concoction of the remaining Part more eaſy; ſo, when he directed Purgatives after the *State* of the Diſeaſe, it was with a View to prevent a Relapſe, by

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* *Vid.* MARTIAN. p. 137.

† GALEN ſpeaks to the ſame Purpoſe. Πρὸς μὲν ὧν τὸ γίνεσθαι θᾶττον αὐλὰς, (ſcil. τὰς πέψεις) ἄμεινον ἐν ἀρχῇ κενοῦν, ὅπως ἐλάττονα τὴν ὕλην γινομένην, ῥᾷον ἡ Φύσις δυνηθῇ πέψαι. To render the *Concoction* of the Humours more ſpeedy, it is better to uſe *Evacuations* in the *Beginning*, that, when Part of the peccant Humours are carried off, Nature may more eaſily *concoct* the remaining Part. GALEN. Comment. 2. in Aphoriſm. HIPPOCRAT.

by carrying off that Part of the febrile Matter which was left behind ‡. CHAP. II.

In order to diſcover what the Circumſtances are which indicate Purging in the Concluſion of a Fever, we muſt conſider that, according to the Doctrine of HIPPOCRATES, every Fever terminates either by a *ſimple Concoction* of the Febrile Matter, (by which that Matter is either changed into a healthy State, or evacuated inſenſibly) or by a *critical Concoction*, i. e. a Concoction which is followed by a manifeſt Evacuation of the febrile Matter, or a *Criſis*. When a Fever terminates by *Reſolution*, (as it is ſometimes called,) or a *ſimple Concoction* of the febrile Matter, there can be no Danger of a Relapſe, as the Matter is inſenſibly carried off, or changed into a healthy State. Purging is therefore unneceſſary, after a Fever of this Kind.

Again, when a Fever goes off by a *critical* Evacuation, the *Criſis* muſt be either

‡ De Morbis. Lib. 2.

CHAP. II.

ther *perfect*, or *imperfect*, i. e. the peccant Matter muſt either be evacuated entirely, or in Part. When the Matter is wholly carried off by the *Criſis*, there can be no Danger of a Relapſe; but when any Part of it is left behind, there is Reaſon to fear a Return of the Diſeaſe; according to that Saying of HIPPOCRATES, *Thoſe Things which are left behind in the Body, after a Criſis, are wont to occaſion a Relapſe* *. There is alſo Reaſon to apprehend a Relapſe, when a Fever goes off without any Signs of a *Criſis* †, or upon Days which are not *critical*.

This being premiſed, it is eaſy to ſee the Reaſon why HIPPOCRATES ſometimes forbore to purge, and ſometimes directed it

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* Τὰ ἐγκαλαλιμπανόμενα ἐν τῇσι νούσοισι μελὰ κρίσιν, ὑποσροφὰς ποιέειν ἔιωθεν. Aphoriſm. L. 2. 12.

† Fatal Relapſes happen when Fevers go off without Signs of a *Criſis*, or upon Days which are not critical. Ὅσοις ἂν οἱ πυρεῖοὶ παύσονλαι, μήτε σημείων γενομένων λυτήριων, μήτε ἐν ἡμέρῃσι κρισίμῃσι. HIPPOCR. de Judicat. Lib.

it after the *State* in Fevers. For his In- CHAP. tention in purging being only to prevent a II. Relapſe, he never ordered Purgatives when a Fever went off by *Reſolution*; becauſe, as the febrile Matter is perfectly aſſimilated, or inſenſibly carried off in ſuch Caſes, there is no Fear of a Relapſe. He forbore giving Purgatives, likewiſe, after a perfect *Criſis*, becauſe in ſuch a Caſe, the febrile Matter is ſo entirely evacuated, that nothing is left to occaſion a Relapſe *.

As there is only one ſingle Caſe then, in which there is Reaſon to fear a Relapſe, ſo there is only one in which Purgatives can be of Uſe; *viz.* when the *Criſis* is imperfect, ſome Part of the febrile Matter being left behind. This is a Caſe which very rarely happens in warm Climates, the *Criſes* in ſuch Climates, being, for the moſt Part, compleat and regular.

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* Τὰ κρινόμενα καὶ τὰ κεκριμένα ἀρτίως, μὴ κινέειν μὴ δὲ νεωτεροποιέειν, μήτε Φαρμακίοισι, μήτ' ἄλλοισιν ἐρεθισμοῖσιν, ἀλλ' ἐᾶν. Aphoriſm. L. 1. 20.

CHAP. II.

gular. It is therefore no Wonder that HIPPOCRATES takes but little Notice of Purging in the laſt Stage of Fevers, eſpecially as he never directed them, unleſs there was an abſolute Occaſion for them, becauſe he thought Purging to be dangerous at that Time.

This is the Subſtance of the HIPPOCRATICK Doctrine concerning the Time for Purging in acute Diſeaſes. There are many other Precepts relating to this Subject in his Works, ſuch as that about *Vomiting* on the *odd* Days, and *Purging* on the *even* Ones, and thoſe which relate to the giving different Kinds of Purgatives, according to the Kind of *Humour* which prevails; all which, tho' they are a full Proof of the Author's Accuracy in this reſpect, I ſhall here paſs over, having already dwelt too long upon the Subject.

The principal Parts of the *Hippocratick* Plan of Practice have already been explained; but there is one Thing ſtill remains

mains to be taken Notice of. For, as I observed in the preceding Chapter, there are three general *Indications* in the Cure of Fevers, one or other of which a Physician ought always to pursue; these are either *to assist Nature*; *to restrain her Motions*; or, *to direct her when she is going wrong*. The two former of these, as we have seen, were strictly pursued by HIPPOCRATES; and it remains now to be shewn, that he was not forgetful of the last. CHAP. II.

We have a Proof of this in *the sixth Book of the Epidemicks* *, where he directs us to observe the Tendency of Nature; and adds, "That, if the Humours tend to an "improper Part, we should make a *Re-* "*vulsion* of them from that Part; but that, "if they have a right Tendency, we should "encourage it, by opening the Passages to "which they tend." We see by this, that the Doctrine of *Derivation* and *Revulsion* was understood by HIPPOCRATES; and

* Sect. 2.

CHAP. II. that he made uſe of theſe Methods to invite the Humours to a proper Part, or to divert them from an improper one.

The Means which he made uſe of to anſwer the Intention of drawing the Humours to, or diverting them from any Part, were the ſame which Phyſicians now make uſe of for theſe Purpoſes. Thus he *bled* and *purged* in a *Quinſie*, to make a *Revulſion* of the Humours from the inflamed Part *; and directed *warm Fomentations* to make a *Revulſion* from the *Lungs*, or *Stomach*, in a *Spitting*, or a *Vomiting* of *Blood* †. And, when he had a Mind to draw the Humours to any Part, he had Recourſe to *Fomentations*, *Cupping*, *Sinapiſms*, *Peſſaries*, and the like. It would be eaſy to give Inſtances of theſe different Ways of Practice, but, as I have not undertaken to explain the Practice of HIPPOCRATES, in its full Extent, but only to give the Out-lines of it, I ſhall proceed no farther

* De Locis in homine.
† De Natura Mulierum.

farther upon this Subject, but refer the Reader to HIPPOCRATES himſelf.

Such was the PLAN which this celebrated Author formed his Practice on, and ſuch the METHOD which gained him the Reputation of being the INVENTOR of RATIONAL MEDICINE. And, if we conſider the Regularity, and Connection of the whole, we ſhall not think it ſtrange that ſuch *Encomiums* have been beſtowed, by the wiſeſt Men in all Ages, upon it's *Inventor*. Should I be thought to have dwelt too long upon the Subject, I can only ſay in my Excuſe, that the *Plan* appeared to me to be ſo regular, and beautiful, that it was not an eaſy thing to quit the Contemplation of it; and I hope that my Time has not been beſtowed in vain, ſince I do not know that any one has hitherto attempted to give ſuch a general View of the *Hippocratic Scheme of Practice*, as I have here done. Many eminent Writers have laboured to explain the Works of HIPPOCRATES; but, notwithſtanding they have

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told us what his Practice was, they have commonly been ſilent as to the Reaſons of it; and he has generally been looked upon, eſpecially in latter Ages, as an *Empirical* Phyſician, who purſued no fixed or regular Deſign. But this is not the Light which he ought to be conſidered in; for he did not preſcribe to Diſeaſes *Empirically*, or *in the Lump*, but built upon a *rational* Foundation, and had always a *rational Indication* to purſue: And this he drew, not from any *Philoſophical Hypotheſis*, concerning the Cauſes of Diſeaſes, but from a ſtrict Obſervation of the Progreſs of Nature in curing them; for his whole Practice conſiſted, as has been ſhewn, in *imitating Nature's Motions*, when they were *Salutary*, and in *altering* and *reſtraining* them whenever they had a contrary Tendency.

It may juſtly be admired how Phyſicians ever came to deſert ſo excellent a Guide, and to leave ſuch a ſure and obvious Road of Practice, as that which HIPPOCRATES had followed.——But, too true

true it is, that many Phyſicians in *ancient* Times, and more in *modern* ones, have ſtruck into another Path. There have always been People in the World, who, being puſhed on either by Vanity, and Self-conceit, or a Deſign to delude the credulous Multitude into a Belief of their ſuperior Abilities, have oſtentatiouſly ſet themſelves up for REFORMERS in *Medicine*. The Gentlemen of this Stamp have been pretty numerous, but may be divided into two general *Claſſes*, which, for Diſtinction ſake, I ſhall call the PHILOSOPHICAL and the ANTI-PHILOSOPHICAL *Phyſicians*.

The former Claſs have refined upon the *Hippocratic* Practice, and endeavoured to render it more philoſophical; and the latter, thinking it already too ſpeculative, have attempted to find out an eaſier, and ſhorter Road.——Of the Reformers of the firſt kind, the moſt celebrated in Antiquity was ASCLEPIADES. The *Hippocratic* Medicine had pretty well kept it's Ground till this Time, as we learn from

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PLINY* ; but it was too ſimple and natural to pleaſe the Palate of this profound and *Philoſophical Genius.* He therefore ſet himſelf to work to ridicule the Doctrine and Practice of HIPPOCRATES, calling it, by way of Contempt, a *Meditation upon Death*; and reſolved to eſtabliſh a *new Practice* of *Phyſick* upon the Principles of the *Epicurean*, or *Corpuſcularian* Philoſophy. And, indeed, he took a favourable Opportunity to effect it, for that Philoſophy had juſt been revived by LUCRETIUS, and was then, as we may ſuppoſe, very much in Vogue. He thought, no doubt, that it would give him an *Eclat*, and a Reputation in the World, to apply the newly-revived Philoſophy to Phyſick ; and, therefore, ſet about explaining Diſeaſes by the Doctrine of *Pores* and *Corpuſcles*; and this, together with a few Reflections upon the Ignorance of his Brother-Phyſicians, he

* Durabat tamen Antiquitas firma donec *Aſclepiades* Ætate Magni Pompeij, orandi Magiſter, huic ſe repentè convertit, ——*totamque Medicinam ad cauſam revocando, conjecturam fecit.* Natural. Hiſtor. Lib. 26. Cap. 3.

he thought could not fail to make him talked of, which was the principal Thing he had in View. He did not, however, go ſo far as intirely to reject the Doctrine of HIPPOCRATES, for he allowed of his Notion concerning the *Criſes* of Diſtempers, but then he thought likewiſe that it was not the Buſineſs of a Phyſician ſervilely to watch *Nature*'s Motions, but that he ought to accelerate a *Criſis* by his Art. CHAP. II.

The idle *Jargon* of this Pretender to Phyſick, and the Arts which he uſed to ingratiate himſelf with the People †, ſucceeded ſo well, that he was reputed the moſt ſkilful Phyſician of his Time. But he was all this while doing a real Diſſervice to the Art, as he led Phyſicians aſide from the right Method of improving it, which was, by obſerving Nature, as HIPPOCRATES had done.

There have been many ASCLEPIADES's in Phyſick, ſince his Time, new ones having

† *Vid.* PLINII Hiſtor. Natural. loco citato.

CHAP. II. having been conſtantly ſtarting up, juſt as different *Syſtems* of Philoſophy have happened to prevail. For the CHEMISTS have furniſhed us with one Sett, the CARTESIANS with another, and the *modern* CORPUSCULARIANS, or ATOMICAL Philoſophers, with a third; but it is a Comfort to reflect, that the true and genuine *Practice* of *Phyſick* has always been the ſame, whatever Syſtem of Philoſophy has been in Vogue.

If ASCLEPIADES rejected the Doctrine of HIPPOCRATES, becauſe it was too plain and ſimple for his ſublime and enterprizing *Genius*, there have been others who have laid it aſide for a very different Reaſon, namely, becauſe it was either too intricate and philoſophical for their Comprehenſions, or too laborious to be put in Practice.

The Ringleader of theſe ANTI-PHILOSOPHICAL Reformers was THEMISON. This Man had juſt Senſe enough to ſee the

the Vanity of Philoſophical *Hypotheſes* in Phyſick, but, notwithſtanding he knew that the Phyſicians, who embraced them, were in the wrong, he had either not *Diſcernment* enough to diſcover the right Method, or *Application* enough to make himſelf Maſter of it. He therefore ſet about to contrive a *new Scheme*, which ſhould render Phyſick eaſy to all Capacities. With this View, he reduced all Diſeaſes to two or three general Heads, and endeavoured to perſuade People *that all of the ſame Claſs, whatever the Nature of them was, from whatever Cauſe they ſprung, whatever Part they affected, or in whatever Seaſon they hapned, ſhould be treated exactly in the ſame Manner.* His *Materia Medica* was as conciſe as his *Theory*, for it conſiſted only of three Things, *viz.* BLEEDING, PURGING, and *cold* WATER. He *purged in almoſt all Diſeaſes*, as CÆLIUS ſays, *but as to the Time for Bleeding, or Purging, he obſerved no ſettled Rule.* He was however a Perſon of very extenſive Practice, as we may learn from that celebrated Line of JUVENAL, Quot

CHAP. II. Quot THEMISON ægros *Autumno* occiderit *uno.*

It is not my Deſign to write a Hiſtory of Phyſick, and therefore I ſhall only obſerve, that, notwithſtanding the *Hippocratic* Plan of Practice was laid aſide for a while, by theſe *Innovators*, yet it ſoon revived again, and appeared with freſh Splendor and Dignity. Theſe Innovations therefore, are by no means ſufficient to overturn our general Propoſition, *viz. That the Practice of Phyſick has in all Ages been the ſame, at leaſt, amongſt the moſt eminent Phyſicians.*

After Phyſick had continued in this fluctuating State, for a few Years, People began to turn their Eyes back to HIPPOCRATES, and the *Hippocratic Method.* This Method was in part revived by CELSUS, who has been ſtiled, for that very Reaſon, the *Latin* HIPPOCRATES; but it was fully reſto-

red, about a Century afterwards, by GALEN. This Author, though very little Notice is now taken of him, ſeems to have been born for the Advancement of *Medicine* in general, and for the Reſtoration of the *Hippocratic* Practice, in particular. It is well known what Reputation his Works continued to be in, wherever the Art was known, for upwards of thirteen hundred Years, *i. e.* till about two hundred Years ago: But if we inquire into the Reaſon of it, we ſhall find that it was not on account of his Philoſophical Opinions, ſo much as his cloſe Adherence to the *Hippocratic* Method, that he continued ſo long to enjoy this Honour. I ſhall cloſe this Chapter with an Account of his general Deſign, by which it will appear that his Practice was ſtrictly conformable to that of HIPPOCRATES.

This great Reſtorer of the *Hippocratic* Medicine then, tho', in his Theory, he ran into ſome Speculations concerning the Cauſes

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Cauſes of Diſeaſes, which were perhaps a little too refined, yet, in his Practice, he always took Nature, and HIPPOCRATES, Nature's beſt Interpreter, for his Guide. His curative Indications in Fevers were the ſame as thoſe which HIPPOCRATES purſued, *viz. to aſſiſt Nature* when *her Efforts were too weak*, and *to reſtrain her Motions when they were too violent, or irregular*. He ſtrove to aſſiſt her, by carrying off the Load which oppreſs'd her, and by promoting the Concoction of the febrile Matter; and he endeavoured to reſtrain the Violence of her Motions by cooling Remedies, proper Diet, and the like; and in both Caſes he firſt of all conſidered the Patient's Strength, the Climate, Seaſon of the Year, *&c.*

To be a little more particular; if we inquire, with what Intention he bled in acute Diſtempers, we ſhall find, that it was either to leſſen the Quantity of Blood, when the Conſtitution was *Plethoric*, and thereby to diminiſh the morbifick Matter;

ter *; or to abate the Heat †; or laſtly, to make a *Revulſion* of the morbid Matter from the Part affected; that is, in other Words, to prevent the Increaſe of the Fever, and promote the Concoction of the febrile Matter—— "for Nature," to uſe GALEN's Words, "being relieved by this Means, and part of the "Burthen which oppreſſed her being carried off, ſhe will the more eaſily get the "better of what remains. And, therefore, "as ſhe is never forgetful of her Office, ſhe "will concoct thoſe Humours which are "capable of being concocted, and carry off "ſuch as are capable of being carried off ‡." This is exactly the *Hippocratic* Doctrine on this Subject, and from hence it is plain, that

* Method. Medend. l. 13. c. 9. Comment. 1. in phor. 23. Comment. IV. in Lib. HIPPOC. de Victus ratione, &c.

† "If the Patient's Strength will allow of it, we ought to bleed, to abate the Fever, and prepare the Body for the Uſe of other Remedies, even though there be no Signs of Plenitude." Method. Medend. l. 8. c. 4.

‡ Method. Medend. l. 11. c. 15.

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that GALEN look'd upon Bleeding in Fevers to be only a *palliative* Remedy, and never depended upon that alone.

Again, if we inquire by what Rule he regulated the Diet of the Sick, we ſhall find that he ſtrictly conformed to the *Hippocratic* Plan; and that his Intention was only to promote the Concoction of the morbific Matter, by keeping the Fever to the proper Standard *.

Laſtly, If we aſk with what View he made uſe of Evacuations in Fevers, ſuch as *Purging*, *Sweating*, *&c.* the Anſwer is, that he trod in HIPPOCRATES's Steps in this, as he did in all other Reſpects. For he obſerved the Signs of the *Turgeſcency* and *Concoction* of the Humours, and from thence he drew his Indications for purging, as HIPPOCRATES had done before him †.

Agreeably

* Comment. 1. in Aphoriſm. 8, 9. De Ptiſſan Liber. De Arte Curativa ad GLAUCONEM. C. 10. 13

† Comment. 1. in Aphoriſm. 23.

Agreeably hereto, he thought the proper Time for purging was, either in the very beginning of a Fever, when the Matter was *turgid*, and the Diſeaſe ſo acute, as to make it dangerous to ſlip the Opportunity, as in the Inſtance of a *Peſtilential* Fever; or when Signs of *Concoction* appeared in the Urine ‡, as they commonly do in the firſt Part of the *State*; or laſtly, in the Decline of theſe Diſeaſes, to prevent a Relapſe, by carrying off the Remains of the offending Matter. And, as to the Uſe of *Sweating*, *diuretic*, and *expectorating Remedies*, his Rule was never to give them till the Humours became concocted, and then to make Uſe of one or other of theſe Means to carry off morbid Humours, according as Nature pointed out the Way, agreeably to the *Aphoriſm*, *Quæ enim ducere oportet, quo maxime natura Vergit, eò ducere*

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‡ Thus in a Quartan, he ſays, "*Et ſi Coctionis Morbi indicia apparuerint, tunc purgare oportet, non ſemel tantum, ſed ſæpius, ſi fuerit neceſſarium.*" De Art. Curat. ad GLAUCON. Cap. 11.

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*cerè oportet**. I might here enter into a more particular Detail of GALEN's Practice, but it is needleſs to ſay any more upon this Subject. As I have therefore ſhewn the Conformity which there is between the moſt celebrated of the ancient Phyſicians, I ſhall now do the ſame by ſome of the modern ones. But this I ſhall reſerve for the Subject of the enſuing Chapter.

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* 1 Aph. 21. Hunc igitur cum ad Ventriculam repit, per Vomitum educere oportet; cum vero vergit ad inferiora, per inferiorem excretionem: ——Per Urinam quoque & Sudores oportet divertere. GALEN *de Arte Curativa ad* GLAUCONEM. Cap. 9.

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OUR Notions in Phyſick change with our Philoſophy, (ſays an ingenious Writer) *and at laſt we return to our old ones again.* The Truth of this Obſervation has been ſhewn, by the ſhort Hiſtory which I have given of the Practice of Phyſick in ancient Times, and may be farther confirmed by a View of the Revolutions which latter Ages have produced. For, after all the Deviations which had been made from the *Hippocratic* Plan, by ASCLEPIADES, THEMISON, SORANUS, and others, ſucceeding Phyſicians were glad to return to it again; and GALEN himſelf, nowithſtanding he carried the *Theory* of Phyſick farther than any one had done before, by explaining the Cauſes of Diſeaſes from the Principles of the *Ariſtotelian* Philoſophy, yet, in his Practice, he cloſely followed NATURE, and HIPPOCRATES.

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CHAP. III. The Innovations which were made in Phyſick, for many Ages after GALEN's Time, were few; but thoſe which the two laſt Centuries have produced are various: notwithſtanding which, thoſe who are univerſally allowed to be the beſt practical Writers amongſt the Moderns, have ſufficiently ſhewn, by embracing the *Hippocratick* Doctrine themſelves, that *They* thought it impoſſible to lay down a better Plan, or to eſtabliſh the Practice of Phyſick upon a more ſolid, and rational Foundation. This I ſhall ſhew preſently, by the Example of SYDENHAM and BOERHAAVE; but, firſt of all, I ſhall juſt take Notice of the Attempts of ſome of the moſt noted REFORMERS of latter Times, to introduce new Modes in Phyſick; for by ſeeing the weakneſs of the *Hypotheſes* of ſome of them, and the Unſucceſsfulneſs of the Attempts of all, we ſhall be convinced how impoſſible it is to eſtabliſh Phyſick upon any other *Baſis* than that which HIPPOCRATES built upon, *viz.* the *Obſervation of Nature*; and conſequently

ly ſhall ſee how little Regard ought to be paid to ſuch as now do, or ſhall hereafter deviate from his Plan.

The Syſtem of HIPPOCRATES had kept its Ground (as we have ſeen) for near four hundred Years, before it was attacked by ASCLEPIADES; but, after the Reſtoration of that Syſtem by GALEN, it flouriſhed for a much longer Space of Time. For it is well known that the Writings of this Author continued to be the Standard of Medicine, as thoſe of ARISTOTLE were of Philoſophy, till about the middle of the Sixteenth Century. The *Galenic*, or rather the *Dogmatico-Galenic* Syſtem, as it is properly ſtiled by CONRINGIUS, becauſe it was taught by HIPPOCRATES, the Founder of the *Dogmatic* Sect, was at length forced to give way to one of a very different Stamp, (if it may be called a Syſtem) which the Study of Chemiſtry had introduced. The Corruptions which had crept into the *Galenic* Medicine, by Means of the *Arabians*, and the latter *Galeniſts*, had occaſioned

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caſioned an Inquiry into the State of Phyſick, and ſome Attempts to reform it, a little before this Period. And even the Authority of GALEN himſelf had by ſome been called in Queſtion. The firſt who ventured publickly to find Fault with him was VESALIUS. This Author however confined his Cenſures chiefly to GALEN's *Anatomical* Treatiſes. But the Itch of Reformation now began to ſpread; and he was ſoon followed by ARGENTARIUS, in *Italy*, GOMETIUS PEREIRA, in *Spain*, and FERNELIUS, in *France*. But none of theſe Writers went much farther than to correct the ſuppoſed Miſtakes of the *Galenic* Theory, the Practice being left, for the moſt part, as it ſtood before. Upon this footing Things continued till the Time of the illiterate, vainglorious and *paradoxical* PARACELSUS *. But this Enthuſiaſt ignorantly and oſtentatiouſly preſumed to call in Queſtion, not only the Theory, but the Practice likewiſe of the ancient Writers. He was followed in this by his more learned, but equally vain,

* See the Titles to his Books.

vain, and *paradoxical* Succeſſor, and Diſciple HELMONT. The Revolution which was brought about by theſe Writers, particularly by the latter of them, is one of the moſt aſtoniſhing Events, which is to be met with in the Hiſtory of Phyſick. For other Reformers had gained Admirers, by broaching Opinions, which ſeemed, at leaſt, to caſt new Light upon the Art, though, in reality, they rather darkened it; but HELMONT drew Followers after him, by dazzling and confounding, rather than enlightening their Underſtandings.——— There is a Species of Writing to be met with in Phyſick, as well as in other Sciences, which, tho', at the bottom, it be void of Meaning, yet, as it carries with it an Air of great Wiſdom and Myſtery, by reaſon of its Obſcurity, and cannot be refuted, becauſe not underſtood, is very apt to impoſe upon the Underſtandings of the Multitude, and to be thought to contain ſublime and important Truths. In this kind of writing HELMONT ſeems to have been well ſkilled; and it was perhaps to this

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that he owed his Reputation in the World. For it is probable that many, though they could not underſtand his Theory, were glad to reſign up their own Judgments to him, and ready to acquieſce in his Practice, becauſe they thought him wiſer than themſelves. But however he came by his Reputation, it is certain that his whimſical Notions ſo far prevailed, at one time, as almoſt to overturn the ancient Syſtem; and it is probable that our Countrymen, in particular, were very much tainted with them, from the Account which SYDENHAM gives of the State of Phyſick, when he firſt made his Appearance in the World.

The *Helmontian* Practice however did not long ſtand it's Ground; for diſcerning People ſoon perceived that his new invented Terms contained the Shadow of Science only, not the Subſtance; and his Writings ſunk into that Contempt which they deſerved.

It is needleſs to undertake, at this time of Day, to ſhew the Abſurdities of the *Helmontian*

tian Scheme, but I ſhall juſt give the Reader an Abſtract of his Medical Diſcoveries, with reſpect to acute Diſtempers; to the end that the Admirers of the *Hot Regimen* in *Fevers*, (if there are any ſuch now left) may ſee to whom they are indebted for the Introduction of it, and what abſurd and ridiculous Whimſies it was built upon.

It has often been obſerved, that moſt great Diſcoveries have been owing to Accident; and HELMONT's (ſuch as they are) were intirely owing to this Cauſe. The Accident which gave Birth to his Syſtem was no more than this. When he was a very young Student in Medicine, as he tells us *, he happened, one Day, to draw on a Glove, which belonged to one of his Mother's Maids, and, by that Means, to contract a Diſeaſe which coſt him a great deal of Time and Trouble to get rid of.

* He gives this Account of himſelf in a Work intitled, *Doctrina inaudita Febrium*; and which very well deſerves the Name which he has beſtowed upon it, as it contains a Doctrine which was never heard of before

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before that Time; and which the Publick would have had no great Loſs of, had they never heard of it till this Day. *Vide* Cap. v. 10.

* Id. Cap. v. 12. † Ibid.

‡ Nemo hactenus Febres ex eſſentia novit, nemo illarum ſanationem ex arte inſtituit. Id. Præfat. ad Lector. Cap. 1. &c.

ſophy of the Ancients, in which are comprehended the Doctrines of the *Elements*, *Humours*, and *Temperaments*, if you will believe him, he could prove it to be falſe. And as for their Theory of Diſeaſes, it muſt fall or ſtand together with their Philoſophy †.—Had he ſtopped here, his Cenſure of the Ancients would not have been thought perhaps by ſome to be much amiſs. But it is hard to ſet Bounds to ſuch a petulant Diſpoſition as this Author ſeems to have been born with. The *Practice* of the Ancients did not pleaſe him any better than their *Theory*: nay, he was ſo fond of finding Fault, that he quarrelled with them, not on account of their Philoſophical and Medical Opinions only, but of their Religion too. They were Heathens, it ſeems; and how was it poſſible for Heathens to know any thing of Phyſick §?

As to the Practice of the old Phyſicians, he undertook to demoliſh the whole Fabrick,

† Cap. vi. 1. § Cap. vi. 6.

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brick, by breaking down the two Pillars which ſupported it, *viz.* by endeavouring to explode the Precepts of the Ancients, concerning *Bleeding* and *Purging* in *acute Diſeaſes* *. According to his Way of thinking, *Bleeding* in Fevers is always unneceſſary, and conſequently, at beſt, an abſurd and idle Practice †: and, for his own Part, he tells us, *that he never bled, not even in a Pleuriſie; but could cure the Diſtemper, ſafely and effectually, without it* §.

Purging in Fevers was as pernicious, in his Opinion, as Bleeding; and the moſt that he could allow in Favour of either *Purges* or *Emeticks*, was, that if ever they did Good, it was by Accident ‡. As to *Clyſters*, he calls them *beaſtly* Remedies, (becauſe the Practice was learnt from a Bird) and declares, that he was aſhamed of preſcribing them ‖. The Practice of *Bliſtering* met

* Cap. iv. 1.
† Ibid. 39.
§ Ibid. 41.
‡ Cap. xiv. 3.
‖ Cap. vii. 8.

met with no better Quarter; for he declares, without any Heſitation, "that they "are always hurtful;" and, for this Reaſon, he ſuppoſes them to have been invented by a wicked Spirit, to whom he gives the Name of MOLOZ *. This is the more to be wondered at, becauſe he himſelf was the Patron of the *hot Regimen*.

In ſhort, there was not one ſingle Doctrine of Antiquity which he did not quarrel with; and only one ſingle practical Precept of HIPPOCRATES which he adopted in his Practice, which was, as he ſays, *to preſcribe a thin Diet in acute Diſeaſes* †: for he was an Enemy to Abſtinence from Liquors, and indulged his Patients in the free Uſe of *Small Beer* ‡, provided they took Care to mix Wine with it; but he profeſſes a very great Abhorrence of *Cock-Broth*, which was, at that Time, a faſhionable Diet in moſt Kinds of Fevers.

Having

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* Cap. vii. 3.
† Cap. xii. 1.
‡ Ibid. 2. 4.

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Having thus diſcarded the Practice as well as Theory of his Predeceſſors, HELMONT ſet up a new Syſtem of his own, the *Theoretical* Part of which, however, was borrowed from HIPPOCRATES; but it is ſo dreſſed up in new-invented Phraſes, and diſguiſed with Additions of his own, that it is not eaſy to trace out the Original. His Syſtem, indeed, reſembles a Piece of *Grecian* Architecture loaded with *Gothick* Ornaments, to ſuch a Degree as makes it difficult to diſcover the original *Deſign*. For, if we take away his *Archeus Faber*, his *Blas Alterativum*, *Scoria*, *Ens Seminale*, and ſome ſuch Terms, his Theory of Fevers amounts to no more than what is contained in HIPPOCRATES, *viz. that Nature cures Diſeaſes*; and that ſhe does it *by expelling the febrile Matter out of the Body* *. By this we ſee that, however he might revile the Ancients, he was not able to erect a Syſtem of Phyſick upon any other Foundation than that which had been laid by them.

* Cap. iii. 20. iv. 33. xiv. 1.

them. But tho' he built upon the old Foundation, his Superſtructure was very different from that of the Ancients; for he did not allow of any *Concoction* of the febrile Matter, nor pay any Regard to the *Criſes* of acute Diſeaſes *. *Nature*, according to his Notion, *is endued with Intelligence*; and conſequently, *has more Senſe than to go about to concoct any morbid Matter, when it can be of no farther Uſe to her* †. And as to *Criſes*, he ſeems to have had no Notion of any other but that which is made by *Sweating*; for he tells us, that "the "Way by which Nature intends to carry "off all Kinds of Fevers, is by *Sweats* ‡;" and "that a Phyſician ſhould imitate the "natural *Criſis*, by giving *ſudorifick* Reme-"dies §, and ſuch only; but that he ſhould "neither wait for nor deſire a *natural Cri-"ſis*, but try to be beforehand with Nature "in that Point **; for no one deſerves the "Name of a Phyſician, (adds he) who can-

"not

* Cap. xi. 18.
† Cap. v. 26.
‡ Cap. iv. 31.
§ Cap. ii. 10.
** Cap. xi. 18.

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" not cure any Fever in four Days time. ‖" But he not only believed that all Fevers might be cured by Sweating, but that one ſingle Remedy was ſufficient for the Cure of them all †. This Remedy, with the Method of preparing it, he has generouſly communicated to the World; but he lets us know, at the ſame Time, that, notwithſtanding he had ſo high an Opinion of it, he made Uſe of others too in Practice, ſuch as *Theriaca*, and *Wine*. The laſt in particular, as he acquaints us, " is not " only a very great *Cordial* in itſelf, but " when we want a Vehicle for any other " Medicine, *is a proper Meſſenger to be ſent* " *on ſuch an Errand, as it knows the Road,* " *is well received wherever it comes, and* " *readily admitted into the moſt private* " *Apartments of the human Fabrick* *." He had alſo a *Plaiſter*, as he ſays, by which he cured ſome Hundreds of Patients who were

‖ Cap. xii. 6.

† Unica nimirum falce amputatur omnium febrium cauſa occaſionalis. Id remedium eſt ſudoriforum—Etenim iſtud Remedium eſt *Præcipitatus Diaphoreticus Paracelſi*. Qui omnem ſanat febrim unicâ potione. Cap. xiv. 79.

* Cap. xii. 7.

were afflicted with *Quartan Agues*; but he adds, " that ſuch Remedies as theſe are not " revealed to every one, *(non cuique Medico " contingit adire Corinthum)* but are only " to be obtained by Prayer †."

Such was the Revolution which was brought about by HELMONT; and ſuch the Scheme of Practice which he followed. And yet this Scheme, as wild and abſurd as it ſeems now to have been, had its Admirers for a Time. It did not indeed continue long in Faſhion, as I have obſerved already, for it now became the principal Buſineſs of Phyſicians to frame new Theories; and each of them, after it had laſted a ſhort Space of Time, was forced to give Way to a ſucceeding one. Thus the *Helmontian* Theory, and that of SYLVIUS, WILLIS, and the CARTESIANS, each triumphed in its Turn; till at length SYDENHAM's *Method* prevailed, and Medicine, which for ſome Years back had been in a fluctuating State, was ſettled again upon the old Foundation.

The

† Cap. xiv. 11, 12.

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The Changes which have been made in the State of Phyſick, ſince SYDENHAM's Time, have been, for the moſt Part, rather Improvements upon, than Deviations from the Plan of HIPPOCRATES. For the moſt conſiderable of them have been introduced by the MECHANICAL PHYSICIANS; but theſe have rather buſied themſelves in explaining the *Structure* and *Action* of the *Parts*, in accounting for the *Symptoms* of *Diſeaſes*, and unfolding the Virtues of *Remedies*, than in eſtabliſhing new *Rules* of *Practice*. The *Mechanical* Medicine may therefore more properly be ſaid to be an Illuſtration of, or Improvement upon the *Hippocratic*, than a new-invented *Syſtem*. The learned, and induſtrious HOFFMAN has ſhewn the Conformity which there is between them, in a Treatiſe written expreſsly on the Subject *. BOERHAAVE has done the like. And the latter, notwithſtanding he has gone farther than any one, in applying the Science of *Mechanicks* to Medicine, yet, in

* Diſſertatio Medica, De Medicina HIPPOCRATIS Mechanica.

in his Practice, he was ſtrictly ſpeaking an *Hippocratical* Phyſician; and he himſelf obſerves, in treating on this Subject, "That he "who deſpiſes an experienced Phyſician, be- "cauſe he is not ſkill'd in Mechanicks, acts "abſurdly; but that if two Phyſicians have "equal Experience, he that is moſt verſed in "Mechanical Studies will be the beſt *."

This plainly proves that he thought there was no Contradiction or Repugnancy between the Tenets or Principles of the *Mechanical* Phyſicians, and thoſe of the ancient *Dogmatiſts*. It would be preſumptuous in me to go about profeſſedly to diſcuſs a Subject, which has been treated on by ſuch Writers as BOERHAAVE and HOFFMAN; I ſhall therefore only juſt obſerve, that notwithſtanding the Study of *Mechanicks*, and *Natural Philoſophy*, may be made ſubſervient to Phyſick, by enabling Phyſicians the better to explain the *Phænomena* of Diſeaſes, and the Operation of Remedies; yet, if it once comes to be ſet above *Experience*, and

* Oratio, *De uſu Ratiocinij mechanici in Medicina.*

CHAP. III. if Phyſicians come to take their *Indications*, for the Cure of Diſtempers, from the ſuppoſed *Mechaniſm* of the Parts, and the *Texture* of the Fluids, rather than from NATURE, the Art will then decline again, and perhaps be brought back to the Condition in which it was left by that *Pſeudo-Mechanical* Phyſician, ASCLEPIADES; *i. e.* Phyſicians will come again to be directed, not by *Experience*, but by *Hypotheſes* drawn from idle Speculations only. For, after all that has been, or can be ſaid in Favour of *Mechanical* Studies, it muſt be confeſſed, that the Art of Phyſick was found out by *Obſervation*, and not by reaſoning *à priori*, from the ſuppoſed Cauſes of Diſeaſes; and that if we forſake this beaten Road, all farther Improvement will be at an End. For, as the Method of diſcovering the Virtues of Remedies, *à priori*, by *analyzing* them, and finding out the Principles which they contain, muſt be allowed, by all thinking Men, to be much more liable to Error and Uncertainty, than that of *Obſervation* and *Experience*; ſo alſo thoſe *Rules* of *Prac-*

tice which are founded upon reaſoning *à priori*, from the *Mechaniſm* of the Solids, and the *Size*, *Figure*, and Arrangement of the *Particles* which conſtitute the Fluids, muſt be allowed to be much more inſecure and precarious, than thoſe which are drawn from *Obſervation*, and confirmed by Experience; and conſequently, whenever the *Hippocratic* and *Mechanical* Phyſicians happen to diſagree, the former ſhould always have the Preference. CHAP. III.

I ſhall now return from whence I digreſſed, and proceed to ſhew, that, notwithſtanding the Innovations which have been made in the Art of Phyſick, by the *pretended Reformers* of which I have been ſpeaking, there is the ſame Agreement betwixt the beſt Phyſicians amongſt the Moderns, as there was amongſt the ancient ones; or, that both Ancients and Moderns have purſued one general Plan of Practice. This will appear by comparing together the Practice of SYDENHAM and BOERHAAVE, as I have already done that of HIPPOCRATES and GALEN.

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The Notions of theſe two celebrated Writers, as well as their Practice in acute Diſeaſes, ſo much reſemble thoſe of HIPPOCRATES, that, to give an exact Detail of them, would be, in ſome Meaſure, to repeat what has been ſaid; nevertheleſs, as I have undertaken to ſhew the Conformity between ancient and modern Phyſicians, and as theſe Authors appear to differ, in ſome few Particulars, from the ancient ones, tho' the Plan which all of them built upon was the ſame, it will be proper, in this Place, to take a ſhort View of their Practice, at leaſt ſo far as to ſhew the general Deſign of it, in like Manner as I have done of that of former Times.

To begin with our Countryman SYDENHAM. It was his Doctrine, as well as that of HIPPOCRATES, that *Nature cures Diſeaſes* *, and "that we ought to truſt more "to

* SYDENHAM *Opera Univerſa, Lugdun. Batavor.* Pag. 19.

" to Nature, than is commonly done; " ſince it is an Error to ſuppoſe that ſhe al- " ways ſtands in Need of Aſſiſtance from " Art †." And accordingly he acquaints us, that in his own Practice, he ſometimes thought it proper to leave a Diſeaſe to itſelf ‡. He likewiſe thought, with HIPPOCRATES, that every *Species* of Fevers had a Way of going off peculiar to that *Species*, and no other; ſome going off by *Sweats*, others by *Purging*, others again by *Abſceſſes*, and the like; and that they might be divided into two general *Claſſes*, (agreeably to the *Hippocratic* Doctrine) *viz.* into ſuch as terminate by a *ſimple Concoction* of the *Febrile Matter*, or a Change of it into a healthy State, without any *ſenſible* Evacuation; and ſuch as terminate by what is more properly called a *Criſis*, i. e. by the Concoction, and a ſubſequent *critical* Evacuation of the *Febrile* Humours; as for Example, by *Sweats*, a *Diarrhœa*, Eruptions upon the Skin, *&c.**:

 that

† Id. pag. 229.
‡ Id. pag. 64. 224.
* Pag. 38. 226.

CHAP. III. that a *Criſis* came on ſooner or later, according to the different Ways which Nature took to throw off the *morbific Matter* †: that this *Criſis*, in *continual* Fevers, of the regular Kind, was perfected in *fourteen Days* §: that *Intermittents* uſually terminated by ſeveral *diſtinct Criſes*, but that the Time of all theſe, taken together, made up the Sum of 336 Hours, or *fourteen* Days, the Time which is commonly taken up in the *Criſes* of continual Fevers; and this Diſcovery was made by attending carefully to Nature's Operations, as a very learned and judicious Writer of our Times obſerves ‡.

Such is the Progreſs of Nature in acute Diſtempers, according to SYDENHAM, and ſo

† Ibidem.

§ In the *Primary Fever*, as he calls it, he obſerved, *that the Criſis was compleated in fourteen Days*, pag. 251. This is agreeable to the Obſervation of HIPPOCRATES, Τὰ ὀξέα τῶν νουσημάτων κρίνεσθαι ἐν τέσσαρες καὶ δέκα ἡμερήσι. 2 Aph. 23.

‡ *Vid.* MEAD, *De Imperio Solis & Lunæ.*

ſo far he agrees exactly with HIPPOCRATES; nor was his Method of Cure much different from the *Hippocratic* one, as I ſhall now proceed to ſhew. CHAP. III.

The *Intentions* which SYDENHAM had in View, in Fevers, were, *to aſſiſt Nature when ſhe was deficient; and to reſtrain her Motions, when they were irregular, or too vehement* *: and to one or other of theſe may his whole Practice be reduced.

It is commonly ſaid, that SYDENHAM was an *Empirick*, but, if we interpret this Term according to its original Signification,

* Pag. 20. It is the Office of a Phyſician, ſays SYDENHAM, in ſpeaking of the *Variolous Fever* of the Years 1667, 1668, and 1669, *ſic ſe ad morbi genium adcommodare; ne ex una parte in Symptomata periculoſa adſurgeret, atque ebulliret; neque ex altera ita parum effervesceret, ut materiæ inimicæ exterminandæ impar prorſus eſſet*; cum Febris Naturæ inſtrumentum fuerit ad hujus ſecretionis opus dedita opera fabricatum. Pag. 165. And the ſame Precept is applicable to all Kinds of Fevers.

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he was far from being ſo. For an *Empirick* is one who preſcribes to Diſeaſes *in the Lump*, without regarding their Degrees, or Kinds; or rather, he is one who preſcribes to the Names of Diſeaſes only; but SYDENHAM took his Indications, not from the Name, but from the Nature, Degree, and Kind of a Diſeaſe; from the Patient's Age and Strength; the Conſtitution of the Year, *&c.* In ſhort, he joined *Reaſon* with *Experience*, and was, in the ſtricteſt Senſe of the Word, a *Dogmatiſt*.

This will appear from a View of his Practice in almoſt all acute Diſtempers. For, (to begin with the latter of his general Indications) if we enquire why he *bled* in Fevers, he will tell us, *that it was to moderate Nature's Motions, when they were tumultuous, or irregular.* Thus, in the *Depuratory Fever*, as he calls it, which he eſteemed to be the principal of the whole Tribe of Fevers, he began with *Bleeding*, " *to moderate the Commotion of the Blood*, to " the End that it might neither be ſo vio-

" lent as to bring on dangerous Symptoms, CHAP.
" nor ſo *remiſs*, as *to hinder the Excretion* III.
" *of the Febrile Matter.*" As this was his Deſign in Bleeding, he did not order it in all Caſes indifferently, as a leſs judicious Practicioner would have done, but ſays, " that in weakly People it may be omitted, " and only uſed in Conſtitutions which are " ſtrong and vigorous ‡."

Again, if we aſk why SYDENHAM bled in other Kinds of continual Fevers, the Anſwer is, that he did it *to check the too violent Ebullition, or Fermentation of the Blood*, i. e. to moderate the Fever. On this Account it was, that he bled in the Beginning of the *Confluent Small Pox* *, and even in the *Diſtinct* Sort, if a heating Regimen had been uſed †; but if this was not the Caſe, he forbore Bleeding, for *fear of preventing the Expulſion of the morbifick Matter* §.

If

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‡ *Vid.* Pag. 53, 54, *&c.*
* Pag. 145, 370. † Pag. 153. § Pag. 145.

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If we want to know what his Intention was, when he bled in *Topical Inflammations*, ſuch as *Pleuriſies*, *Quinſies*, *Phrenſies*, and the like, he himſelf will acquaint us, that *it was to reſtrain* the Violence of the *Inflammation*, *Pain*, and *Fever* ‡. He did not order Bleeding, merely becauſe the Diſeaſe was a *Pleuriſie*, as an *Empirick* would have done, but becauſe it was attended with ſuch Symptoms as made it neceſſary to bleed; for he himſelf takes Notice, "that "there are ſome *epidemick Pleuriſies* which "will not bear Bleeding, at leaſt repeated "Bleeding;" * which Obſervation, by the Way, is a Confirmation of the Doctrine of HIPPOCRATES upon this Subject.

His Deſign in Bleeding, in theſe, and all other *inflammatory Fevers*, was not to extinguiſh the Fever, but only to moderate the Violence of it; for, in ſpeaking of the *new*

‡ Pag. 267. 69. * Pag. 246.

new Fever, (as he calls it) which he ſat down to write an Account of, when he was far advanced in Years, and which appears, from his Deſcription of it, to have been an *inflammatory* Fever, he gives this remarkable Caution concerning Evacuations, *viz.* "It "is carefully to be obſerved, in this Kind "of Fever, in like Manner as in *Rheuma-* "*tiſms*, and *many other Diſeaſes* which re- "quire Evacuations, that, *if we obſtinately* "*perſiſt in theſe Evacuations, till all the* "*Symptoms are entirely got the better of*," *i. e.* till the Fever vaniſhes, "Death often- "times will be the Patient's only Cure †."

As to *Rheumatic* Fevers, in particular, he acquaints us, "that he uſed to bleed "freely, in the younger Part of his Life, as "he thought that a *Rheumatiſm* might be "cured by Bleeding *;" but he ingenu- ouſly confeſſes, that he was afterwards taught by Experience, "that it was better to bleed "only

† Pag. 536.

* Pag. 274.

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" only *twice* or *thrice*, *and afterwards to* " *have Recourſe to Purging*, than to lay the " whole Streſs upon Bleeding only §;" and " that a *Rheumatiſm* may be cured, in young " and temperate Subjects, by a *cooling Diet*, " as effectually as by Bleeding ‖."

From all theſe Inſtances it appears, that Bleeding was uſed by SYDENHAM only as a palliative Remedy, and that he was not one of thoſe *Blood-thirſty* Men, who ſpill a Patient's Blood raſhly and wantonly, merely becauſe he is ſo unhappy as to have got a Fever. But if there be any Doubt remaining on this Subject, it may be cleared up from his own Words; for he tells us, " that his " general Rule for Bleeding, was only to " take away ſuch a Quantity of Blood, as " he thought ſufficient *to guard the Patient* " *againſt the Inconveniencies ariſing from a* " *too violent Commotion of the Blood* ‡."

Beſides

§ Pag. 321. ‖ Pag. 584. ‡ Pag. 54.

Beſides the general Intention abovementioned, *viz.* to *moderate the Fever*, SYDENHAM had alſo ſome others to anſwer by Bleeding, which were, to leſſen the *Plenitude* of Blood, and to make a *Revulſion* of the Humours from the Part affected, in ſome Diſeaſes. Thus he bled to remove the Plenitude in an *Hyſterick* Colic *; and to make a Revulſion from the Lungs, in a *ſpurious Peripneumony* †; as likewiſe to divert the Humours from falling upon the Inteſtines, in a *Dyſentery*, and the *Dyſenterick Fever* ‡. But notwithſtanding he made uſe of this Evacuation in almoſt all acute Diſeaſes, yet he no where mentions it as a Remedy by which he intended to effect a Cure, or to carry off the *morbifick Matter*, except in the ſingle Inſtance of a *Pleuriſie*, where he talks of evacuating the *morbifick* Matter by Bleeding, *and making the Lancet perform the Office of the Trachea.* But this, as any one may eaſily ſee, is impoſſible; for the morbifick

* Pag. 216. † Pag. 270. ‡ Pag. 183.

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bifick Matter, in a Pleuriſie, can never be carried off by Bleeding. This Diſeaſe indeed is ſometimes cured without the Uſe of any other Remedy but Bleeding, and diluting Liquors, but it is not Bleeding which performs the Cure; for all that can poſſibly be done by this Evacuation, is to mitigate the Symptoms, and Nature afterwards carries off the Diſeaſe, by a kindly *Reſolution*, or *Concoction* of the *morbifick* Matter.

I have only one Thing more to add upon this Head, in Confirmation of what has been advanced, *viz. that Bleeding was uſed by* SYDENHAM *only as a palliative Remedy*, which is this; that in ſome Inſtances, as in a *Scarlet Fever*, for Example, he forbore Bleeding, for fear it ſhould prevent the *Deſpumation* of the Blood, by making a Revulſion of the febrile Matter from the Surface of the Body, and preventing the Expulſion of it; but this is an evident Proof, that he expected a Cure only from ſuch a *Deſpumation* of the Blood, and not from Bleeding *. As

* Pag. 261.

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As SYDENHAM purſued the ſame Plan which HIPPOCRATES had done, with regard to Bleeding in acute Diſeaſes, ſo he ſeems to have copied after him in the frequent Uſe of *Clyſters*; for we find that Bleeding and Clyſters were uſed alternately by him in moſt Fevers, and eſpecially in thoſe of the *inflammatory* Kind. Thus, in a *Rheumatiſm*, for Inſtance, he orders Clyſters to be injected on the intermediate Days between the Bleedings †; he does the like in an *Angina*, and an *Eryſipelatous* Fever ‡, and in what he calls *the Variolous* Fever; and he ſays expreſsly, *that theſe two Remedies claim the firſt Rank in the Cure of this, and all other inflammatory Diſeaſes whatever, ſuch as Pleuriſies, Rheumatiſms, and the like* ‖. His Intention in adminiſtring theſe Remedies, and the high Opinion which he had of their Uſefulneſs, may be learnt from what he ſays of the *Depuratory Fever*; for, in

† Pag. 275. ‡ Pag. 281. ‖ Pag. 167.

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in this Fever, if the Blood remained in ſuch a Commotion, notwithſtanding Bleeding, as to threaten any dangerous Symptoms, as a *Phrenſie*, for Example, he preſcribed lenient Clyſters, to be repeated as Occaſion required, *to ventilate and cool the Blood*; and tho' he ſometimes opened a Vein a ſecond Time, yet he tells us, that this was ſeldom neceſſary, as its Place might be ſupplied by Clyſters repeated every Day, till about the tenth Day of the Diſeaſe †. He did not, however, give Clyſters, if the Fever was too low, and Nature wanted a *Stimulus*; *for fear of preventing the Concoction of the febrile Matter*; nor did he do it after the tenth Day, *leſt he ſhould thereby diſturb Nature in her Work of Depuration*, or bringing on a *Criſis* §. How exactly conſonant all this is to the Practice of HIPPOCRATES I need not ſay.

The

† He proceeded in the ſame Manner in the *continual Fever*, of the Years 1673, and 1674; for he ſays, *Repetebatur enema ſingulis diebus donec imminueretur Morbi Vis.* Pag. 224.

§ Pag. 59, 60, 61.

The third and laſt Method which SYDENHAM took to moderate a Fever, was to keep his Patients to a thin and cooling Diet; and the Rules which he gives, relating to this Subject, as well as other Parts of his Practice, are ſimilar, in moſt reſpects, to thoſe of HIPPOCRATES. For in *very acute* Diſeaſes, as for Example, in *Quinſies*, *Pleuriſies*, the *Meazles*, &c. he ſtrictly confined his Patients to a low Diet, ſuch as *Water-Gruel*, thin *Panada*, *Barley-Water*, and the like, and forbad the Uſe even of the thinneſt *Broths* *; but in ſuch as were leſs acute, where there was leſs Danger of increaſing the Fever, he allowed thin *Chicken-Broths* †: and, in almoſt all Kinds of Fevers, he did what moſt Phyſicians are afraid of doing, *i. e.* he allowed his Patients to drink *Small-Beer* ‡; and he has left this Obſervation behind him, *viz.* "that to

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"deny

* P. 265. † P. 66.

‡ *Vid.* Pag. 66, 225, 233, 271, 283, 296.

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" deny the Sick the Uſe of *Small-Beer*, in " moderate Quantities, is an unneceſſary, " and oftentimes an hurtful piece of Se- " verity *.

There appears to have been a ſtrict Conformity between the Practice of HIPPOCRATES and SYDENHAM, in Fevers, ſo far as we have already gone; and though we ſhall find that they differ a little, as we proceed farther, yet, as it will appear that their *Indications* were the ſame, this Difference cannot fairly be urged as an Objection againſt our general Concluſion, *viz. That the Practice of the beſt Phyſicians, in acute Diſtempers, has in all Ages been the ſame.*

The Indication which SYDENHAM purſued in Fevers, as we have ſeen, was either *to moderate the too violent Commotion of the Blood*; or *to aſſiſt Nature in the Concoction and Expulſion of the morbifick Matter*, if at any Time ſhe happened to be deficient.

* Pag. 66.

deficient. The Method which he took to anſwer the former of theſe, has been already ſpoken of, and, as to the latter, he attempted to effect it by the Uſe of *Cordials*, or *Evacuations*, as Nature happened to ſtand in Need of either. CHAP. III.

The Ancients knew nothing of thoſe Kinds of Medicines which now go under the Name of *Cordials*, but endeavoured, by a proper Uſe of the Non-naturals, to anſwer the ſame End which later Phyſicians have attempted to effect by *Cordials*: and it was SYDENHAM's Opinion, that theſe Kinds of Remedies are only uſeful when a Fever is too languid, or when Nature is not able to bring on a Criſis in due Time; but then he obſerves, that this rarely happens, unleſs ſhe has been weakened by the Uſe of cooling Remedies, or *Clyſters*, or by *Bleeding* *. "In "this Caſe, (ſays he) the Damages which "have been done by *Bleeding*, may be re-"paired by *Cordials*." But he adds, "*præ-*

* Pag. 89.

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"*ſtiterat Plagam non infligi, quam ſanari* ‡," Notwithſtanding then, that he allows of the Uſe of *Cordials* in ſome Caſes, he is far from being an Admirer of them; on the contrary, he cautions Phyſicians againſt the too free and untimely Uſe of them, by enumerating the ill Effects which they produce, ſuch as changing *Intermittents* into *continual Fevers*, increaſing the Ebullition of the Blood in the *Small-Pox*, and rendering them Confluent.

SYDENHAM not only declared his Diſlike to Cordials of the heating Kind, but alſo to Sudorifics, and all heating Medicines in general. He was not content to oppoſe the common Practice, which was, to give Sudorifics in all acute Caſes indifferently, but he went ſo far as to ſay, *that Art could neither find out the proper Time of giving them, nor how long they ought to be continued* §. This was going a great Way indeed; and one

‡ Pag. 54. § Pag. 539.

one may venture to affirm, without doing any Injuſtice to the Memory of this admirable Phyſician, that he carried the cooling Regimen, in ſome Reſpects, to Exceſs, and even to ſuch a Degree as was inconſiſtent with his own Principles. This may, perhaps, be accounted for from the common Obſervation, that People are apt to run from one Extreme into another. For the *hot Regimen* was very much in Faſhion in his Time; the Writers of that Age, as he tells us, being unanimous in their Opinion, *that the moſt natural and beſt Method of curing Fevers was by Sweating* *. This Practice had been introduced by HELMONT, about forty Years before our Author's Time, and prevailed ſo far, that, as ſoon as any one began to complain of a Shivering, or a Pain in his Head or Limbs, every old Woman, and Pretender to Medicine, was ready to adviſe him to go to Bed inſtantly, and take a *Sweat*. This Method was attended with very ill Conſequences, as we may eaſily imagine; and

* Pag. 167.

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SYDENHAM ſet himſelf to oppoſe it with all his Might, not out of Vanity, and an Affectation of Singularity, as has been ſaid, but thro' a ſincere Deſire to benefit Mankind. His Zeal, however, carried him too far, when it cauſed him to reject the Uſe of Sudorificks † ſo abſolutely as, in ſome Places, he has done. This is no haſty Cenſure; for he himſelf allows, that there are ſome Species of Fevers which terminate naturally by Sweats ‡, ſuch were the epidemical Fevers of the Years 1665, and 1666; and of this Kind likewiſe are all intermitting Fevers §. He alſo allows, that when the *morbifick* Matter becomes ſo far concocted, as to be fitted for Expulſion by the Skin, it ſhould be carried off; ſince, as he ſays, that celebrated *Aphoriſm* of HIPPOCRATES, *Cocta non cruda ſunt medicanda*,

† Tam itaque in hoc, quam in aliis morbis quibuſcunque quos mihi videre contigit, demta ſola Peſte, Sudores prolicere non tam Medici, quam Naturæ provincia eſt, pag. 450.

‡ Pag. 226.

§ Pag. 299. Aſt hi non ſatis attendunt, Sudores Paroxyſmum finientes id omne, quod in lucido Sanitatis intervallo accumulabatur, prorſus eliminaſſe, &c.

da, relates as well to Sweating, as to the Evacuation which is made *per alvum* *; and if ſo, why may not the Expulſion of it be aſſiſted by Art? Nay, he went even ſo far as, in ſome Caſes, to order ſweating Remedies himſelf; as for Example, in *intermitting* and peſtilential Fevers †; and, in the *Depuratory* Fever, he permitted the Uſe of the warm Regimen, about the 12th Day of the Diſeaſe, when a Criſis was coming on §; or even ſooner, provided the Patient was in Years, or had been brought too low by the contrary Method.

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Thoſe general Aſſertions then of SYDENHAM, in which he condemns the hot Regimen in Fevers, ought to be underſtood with ſome Reſtrictions. For though it will be readily granted, that the promiſcuous Uſe of Sudorifics, in every Stage of an acute Diſtemper, muſt be highly prejudicial, yet I cannot ſee why it ſhould be thought ſo

* Pag. 450.
† Pag. 92, 125, 126.
§ Pag. 61.

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dangerous to promote a Sweat, at a Time when Nature has fitted the morbifick Matter to be carried off that Way. He ſays, indeed, *that Art cannot diſcover the proper Time for exciting Sweats*; but a judicious Phyſician, who is converſant in the Writings of HIPPOCRATES, will not be at a Loſs to know at what Time a critical Sweat may reaſonably be expected, and how far it ought to be promoted; and SYDENHAM himſelf, ſometimes, made Uſe of Sweating Medicines very properly, as we have ſeen.

The Truth of this Matter is, that our Author ſeems to have been an Enemy to the Method of Sweating which was then in Faſhion, more than to the Thing itſelf; but ſome Phyſicians, by injudiciouſly copying after him in this Point, have carried the *cooling Regimen* to as great a Degree of Exceſs, and done as much Harm by it, as ever HELMONT did by the *heating* one. I forbear to mention Inſtances of this Kind, as I am willing to avoid all perſonal Reflections.

To

To conclude this Subject, If we conſider SYDENHAM's Principles, without being ſway'd by his Prejudices, we may eaſily reconcile his Doctrine to that of HIPPOCRATES; for he allows that Sweats are proper, when Nature points out this Evacuation; and HIPPOCRATES ſays no more: And whoever makes uſe of Sudorifics in Fevers, when they are not indicated by Nature, can neither be ſaid to follow SYDENHAM, nor HIPPOCRATES. CHAP. III.

I proceed next to conſider the Reaſon why SYDENHAM purged in Fevers. This then, as far as can be collected from his Writings, was the ſame which HIPPOCRATES had for doing it, *viz. to relieve or aſſiſt Nature, by evacuating Part of the morbifick Matter which oppreſſed her*; for he tells us, that *Bleeding* and *Purging* will do more than any other Method, in curing many kinds of Fevers, by carrying off the *morbifick* Matter *. It muſt be confeſſed that, when

* Pag. 538, 539.

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when SYDENHAM directs the Uſe of Cathartics, he does not always acquaint us with the Reaſons which he had for doing it; for he ſometimes acted *empirically* in this reſpect, and made uſe of Remedies, only becauſe he had Experience of their Efficacy in like Caſes. In order to diſcover his Intention in giving Purges, therefore, we muſt conſider in what Diſeaſes he did it, and what was his Time of uſing them.

Firſt then, *he often purged in the Beginning of acute Diſeaſes.* This was his Practice in the *Rheumatiſm*, in a *ſpurious Peripneumony*, in the *Small Pox*, in *Catarrhs*, in *Dyſenteries*, and in other Kinds of Fevers; as for Example, in what he calls *ſtationary* Fevers, and in the epidemic Fever of the Spring 1684-5, to which he gives the Name of the *New Fever*. He acquaints us with his Reaſon for doing it in ſome of theſe Fevers; thus, in the *Dyſentery*, he tells us, it was to purge off the *peccant Matter* *; in the *Winter Fever*, and the

* Pag. 193.

the *ſpurious Peripneumony*, to carry off the redundant *Pituita* †; and in the *New Fever*, to empty the Bowels of the corrupt Matter which was the antecedent Cauſe of, and ſerved for Fuel to the Fever, or, as the Ancients would have called it, the *Materia turgens*. In *bilious* Fevers, he ordered *Vomits* in the Beginning, with the like Intention, *viz. to expel the noxious Matter from the Stomach and Primæ Viæ*, eſpecially if there was a Reaching, or a Propenſity to vomit. This he did in the *Depuratory Fever* ſo often mentioned; and his Practice was conformable, in both theſe reſpects, to that of HIPPOCRATES. There is ſome Difference, however, between the Practice of theſe two Authors in one Point; for, notwithſtanding they both gave Purges frequently in the Beginning of acute Diſeaſes, HIPPOCRATES did it ſometimes without previous Bleeding, whereas it was an invariable Rule with SYDENHAM, *never to purge in the Beginning*

† Pag. 271, 315, 316.

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ginning of epidemic Fevers, without firſt of all taking away ſome Blood *. The Reaſon of which I ſhall endeavour to explain hereafter.

A Second Rule which SYDENHAM followed was, *to purge at the Concluſion of moſt Kinds of Fevers*; thus, he directs a *Cathartick* to be given at the latter End of a *Pleuriſie*, and of the Confluent *Small Pox*; he alſo purged at the Concluſion of the *Depuratory Fever*; and his Reaſon for doing it was, as he there tells us, *to carry off the Remains of the morbifick Matter, for fear it ſhould occaſion a Relapſe* ‡. We may reaſonably ſuppoſe that his Reaſon for purging, in the Decline of other Fevers, was the ſame, tho' he has not explain'd himſelf upon that Head. He tells us, however, that it is more

* In hac aut alia quavis Febre Epidemica, ſtatutum mihi eſt, alvum non turbare in principio ſtatuve morbi, niſi Venæſectione præmiſſa. *Schedula Monitoria de Novæ Febris ingreſſu.* p. 522.

‡ Pag. 65.

more neceſſary to purge after *Autumnal* than *Spring Fevers*; and *that more Diſtempers* (viz. *chronical ones) ariſe from neglecting to purge after Autumnal Fevers, than from almoſt any other Cauſe* †. This Practice of purging at the Concluſion of Fevers has ſince been improved upon by Dr. FREIND, who introduced the Method of doing it in the Confluent *Small Pox*, as ſoon as the State of *Suppuration* was complete. He ordered Cathartics at this Time of the Diſeaſe, for the ſame Reaſon that others gave them at the Concluſion of it; for he obſerves, that, *as Phyſicians of all Ages had made uſe of Purges, at the Concluſion of the Small Pox, in order to carry off the Reliques of the morbifick Matter*, he proceeded upon the ſame Principles, only he purged a little ſooner, in order to carry off that Matter *per alvum*, becauſe Nature could no longer expel it by the Skin ‖.

We have ſeen what were SYDENHAM's Reaſons for Purging, as well in the Beginning,

† Ibid.

* FREIND *De Febribus, Comment. 7. Hiſtor. prima.*

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ning, as at the Concluſion of acute Diſeaſes, and it appears that he proceeded, in both Caſes, upon the ſame Principles as HIPPOCRATES had done before; but there were ſome Kinds of Fevers, in which, contrary to the Practice of HIPPOCRATES, he both *bled* and *purged* thro' the whole Courſe of the Diſeaſe. This was his Method in the *Rheumatiſm*, for inſtance, and in the ſpurious *Peripneumony*.

In order to diſcover the Reaſon of this Practice, we muſt conſider, that it was our Author's Method ſtrictly to follow Nature, whenever ſhe pointed out the Way, or indicated what was to be done; but he ſometimes met with Diſeaſes, even amongſt thoſe which are called acute ones, in which Nature did not attempt any *Criſis*, or point out the Road by which the Diſeaſe was to be carried off; and in ſuch Caſes, as he could not take his Indications from *Nature*, he had only *Experience* for his Guide *.

By

* Quocirca cum *Specificis* careamus, Curationem non ad Eſſentialem morborum Naturam, ſed ad cauſam eorundem

By the Help of this Clue we may find out the Reaſons of SYDENHAM's Practice in both theſe Diſeaſes. For the firſt of them is of that Kind which do not go off regularly by a *critical Diſcharge*; and can hardly be reckon'd amongſt acute Diſeaſes, ſince, as BOERHAAVE ſays of it, *adeo leves motus excitet, ut vix caloris, febriſve indicia moneant periculi* †. As, therefore, he could not take his Indication from *Nature*, in this Caſe, he took it from *Experience*, and had Recourſe to Purging, becauſe Experience told him, that in this, as well as the *Winter Fever* (from which it only differed in Degree) and in other Diſeaſes of the *pituitous Kind*, this was the moſt effectual Way CHAP. III.

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eorundem magis generalem dirigere cogimur, *Curandi Methodum* ſubinde variantes, vel pro *indicio Naturæ ſpontaneo*, quo in morborum eliminatione illa utitur; vel *Experientiæ*, cui potiſſimum Medicationis generi quilibet Morbus facillime concedat dictantis, *filum ſecuti*. SYDENHAM Opera, Pag. 498.

† Aph. 872.

CHAP. III. Way to carry off the *Pituita*, and prevent it from falling upon the Lungs *.

As to the *Rheumatiſm*, or *Rheumatick Fever*, ſince there has lately been a Diſpute about the Method in which it ought to be treated, it may not be improper, in this Place, to take a more particular View of SYDENHAM's Practice

* Atque iſta quidem methodo (ſcil. iterata Venæſectione et Catharſi) vincenda eſt *Peripneumonia* hæc *Notha*, orta ab exundanti *Colluvie Pituitoſa* in ſanguine adgeſta ob *Hiemis analogiam*, et in Pulmones exploſa; in qua non tantum iterata Venæſectio, ſed et Catharſis etiam indicabatur, ſecus atque in *Vera Peripneumonia*, &c. Pag. 271. Near a-kin to this, are his Directions in the *Winter Fever*, *viz.* In hac Febre pellenda hunc mihi ſcopum propono, ut exundantem ſcilicet illam *Pituitæ* colluviem, *ob Hiemis analogiam* congeſtam venæſectione revellam, et repetitâ Catharſi ſubducam (Pag. 506.) The Notion of an Analogy between the Humours of the Body and the Seaſons of the Year, which SYDENHAM here falls into, ſeems to have been copied from HIPPOCRATES; at leaſt it ſquares exactly with his Way of Thinking. Porro *Pituita* in Homine *Hyeme* augetur: hæc enim *Hyemi* maxime ſecundum Naturam convenit ex omnibus in corpore exiſtentibus; frigidiſſima enim exiſtit.—Poſtquam autem Hyems apprehenderit, Bilis flava perfrigerata modica fit, et *Pituita* rurſus augetur, tum ob Pluviarum copiam, tum propter longitudinem Noctium. HIPPOCR. *De Natura Hominis.*

Practice in this Diſeaſe, and to compare it with that of HIPPOCRATES, and the ancient Writers. CHAP. III.

We meet with but little amongſt the Ancients, concerning that particular Species of this Diſeaſe, which is now called by the Name of an *Inflammatory Rheumatiſm*, or *Rheumatick Fever*; and this, perhaps, might give Occaſion to SYDENHAM to doubt whether it was not a new Diſeaſe †. There is, however, as plain a Deſcription of it in HIPPOCRATES, as one can deſire to have, under the Title of an *Arthritis*, or an *Inflammation of the Joints*. "When a Perſon "is ſeized with an *Arthritis*, *ſays this Au-* "*thor*, there are Pains in the Joints, at- "tended with great *Heat*. The Diſeaſe is "of the acute Kind, and the Pain, which is "ſometimes more, and ſometimes leſs vio- "lent, ſeizes firſt upon one Joint, and then "upon another." He adds, "The Diſeaſe "is acute, and of ſhort Continuance, *but*

 "*not*

† Pag. 272.

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" *not mortal*, and happens more frequently " to young People than to old ones *." Theſe are the *Diagnoſtick* Signs of the Diſeaſe. In another Place he obſerves, " that " it goes off by *Urine* and *Sweats*, as other " acute Diſeaſes do; or elſe brings on a " *Lameneſs*, or an Abſceſs in the Joint, of " that Kind which is called *Meliceris*," i.e. is changed into a *Chronical* Diſeaſe. And, by the Hiſtories of *Rheumatick Fevers*, which are mentioned in the Books of *Epidemicks*, we find that they terminated either by *Urine*, *Sweats*, or *Stools* †.

It

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* *De Affectionibus.*

† There are many Inſtances of *Rheumatick Fevers* in theſe Books, but all of them terminated by one or other of theſe Ways; thus, in the tenth Hiſtory of the firſt Book of *Epidemicks*, the Criſis was on the 31ſt Day of the Diſeaſe, by thick *Urine* and *watry Stools*. In the 13th Hiſtory, of the ſame Book, there was a *Criſis* by *Sweats* on the 14th Day; and, in the 14th Hiſtory, a *white Sediment* in the *Urine*, and a Criſis by *Sweating*, on the 11th Day. Again, in the 6th Caſe, of the firſt Book, there was an Hæmorrhage from the Noſe about the 30th Day; this, however, was not critical, but the Fever had an imperfect Criſis by

It appears from theſe Paſſages, that HIPPOCRATES was well acquainted with the Diſeaſe, which SYDENHAM deſcribes under the Title of a *Rheumatiſm*, and which is now commonly called an *inflammatory Rheumatiſm*, to diſtinguiſh it from the other Kinds of this Diſeaſe, *viz.* the *Scorbutick*, and the *Venereal Rheumatiſm*, &c. And he plainly points out the Difference which there is betwixt this Diſtemper and the *Chronical Arthritis*, or, (as it is often called) the *Gout*, as any one may ſee, who CHAP. III.

by *Urine*, on the 40th Day, and again on the 60th; and, on the 80th there was a perfect Criſis by a turbid *Urine*, with a red Sediment, and a profuſe *Sweat*. There are ſome Caſes of the like Kind, related in the third Book, in all which the Fever terminated by a thick *Urine*, *Sweats*, or *Stools*; ſuch was the Caſe of *Nicodemus*, in which there was a Criſis on the 24th Day, by *Urine* and *Sweats*; (Epid. Lib. 3. S. 2. Ægr. 10.) ſuch alſo was that of *Heropythus*, which I have already mentioned; and ſuch was, laſtly, that of the Perſon who dwelt in *Dealcis*'s Garden, (Lib. 3. S. 1. Ægr. 3.) in which there was a Criſis on the 40th Day, by white and mucous *Stools*, and a *copious Sweat*. *Rheumatick* Fevers

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will conſult MARTIAN's Commentary on the preceding Paſſages. CELSUS has followed HIPPOCRATES, in diſtinguiſhing between theſe two Diſtempers; but GALEN, and moſt of the Authors who came after him, have confounded them together. SYDENHAM ſaw plainly that there was a very great Difference between the two Diſeaſes; but in his Deſcription of a *Rheumatiſm*, he comprehends the *chronical* as well as

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Fevers are generally of long Continuance, as Sir *John Floyer* remarks, by reaſon of the Sizeyneſs of the Blood; *for the Serum is render'd ſizey by cold Air*, and ſtops in the Muſcles, and a conſiderable Length of Time is required to diſſolve and melt it down; but when it is once diſſolved, it commonly goes off by *Urine*, and by *Sweats*; and it is obſervable, that Sweats never do any Good, unleſs they are preceded or accompanied by a *turbid Urine*. (See FLOYER's Commentary on HIPPOCRATES's *Epidemicks*. HOFFMAN. Medicin. Rational.) In the laſt of theſe Authors, we meet with an Inſtance of a *Rheumatick* Fever, in which there was a Criſis by a *turbid* bilious *Urine*, and a *miliary* Eruption upon the Skin, on the 20th Day. But the Criſis was not perfect, for the Pains continued, and the Diſeaſe became *chronical*, with frequent Exacerbations. See Tom. iii. P. 2. Pag. 460.

as the acute Diſeaſe. " A Rheumatiſm (ac- CHAP.
" cording to SYDENHAM) begins with a Fe- III.
" ver, and, a Day or two afterwards, an ex-
" cruciating Pain is felt in the Arms, Shoul-
" ders, Hands, or Knees, and ſometimes in
" all at once; which, in ſome Caſes, is at-
" tended with a Tumour, and Redneſs in
" the Parts affected, and in others, not.
" The Fever and Pains go on together for
" ſome Days; after which, the Fever goes
" off, but the Pains remain, and ſome-
" times grow worſe, the *Febrile Matter be-*
" *ing tranſlated to the Limbs.* After the
" Fever is gone off, the Pains continue
" ſometimes for Months, or Years together,
" and ſometimes even as long as a Patient
" lives; in which Caſe, *the Diſeaſe returns*
" *by Intervals, like the Gout* *." This is SYDENHAM's Deſcription, in which it is plain, two different Diſeaſes, *viz.* the *acute* and *chronical* Rheumatiſm, are contained. The blending them together in this Deſcription, ſeems to have ariſen from their being

* SYDENHAM, Pag. 272, 273.

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moſt commonly connected with each other. For, in our Climate, and our Way of living, *Rheumatiſms*, as well as other acute Diſeaſes, are much more apt to run out into a great Length, or to become *chronical*, than they were amongſt the Ancients. We need not therefore wonder if SYDENHAM's Method of treating a *Rheumatiſm*, or other acute Diſeaſes, was different, in ſome Reſpects, from that of HIPPOCRATES; ſince different Symptoms will require a different Treatment.

If we take a View of the Methods of theſe Authors, we ſhall find, that the Intention of both of them was the ſame, but that a different Climate, and a different Way of Life, occaſioned their uſing different Means of Cure. For, in the firſt Place, HIPPOCRATES makes no mention of Bleeding in a Rheumatiſm, but directs the Uſe of *cooling topical Applications*, to abate the Pain and Inflammation of the Joints; whereas SYDENHAM ordered repeated Bleeding in the ſame Diſtemper. In the next Place,

HIPPOCRATES directs the keeping the Body open by *Clyſters*, and the giving diluting Liquors; and, when the Pains begin to give way, he orders purging Medicines. SYDENHAM purſued the ſame Intentions, but he purged more frequently. This Difference between the Practice of theſe two Authors, may eaſily be accounted for, upon the Principles above laid down. For repeated Bleeding is more neceſſary in our Climate, than in the hot Clime of *Greece*, by reaſon of the greater Sizeyneſs, or Viſcidity of the Humours; and Purging is found to be more neceſſary amongſt us, becauſe *Nature* is leſs able to carry off the peccant Humours by a *natural Criſis*, *viz.* a *Diarrhœa*, *Sweats*, or *Urine*, than in warmer Countries, and conſequently ſtands in need of this Aſſiſtance. CHAP. III.

After Purging, HIPPOCRATES ordered *Whey* and *Aſſes* Milk; and SYDENHAM obſerves, that in ſuch Caſes as will not bear Bleeding, the Diſeaſe may be cured by a ſimple, *cooling*, and moderately nouriſhing

CHAP. III. Diet, as effectually as by repeated *Venæ-ſection*, and without the Inconveniencies which attend Evacuations *. He relates a very remarkable Caſe of a Perſon who was cured of a very ſevere *Rheumatiſm*, by the Uſe of *Whey* alone: and I very well remember, that whilſt I attended the Lectures of the celebrated BOERHAAVE, at *Leyden*, he frequently uſed to mention his having cured himſelf of a violent *Rheumatiſm*, of many Weeks Continuance, by this very Method.

The great Difference then between the Practice of HIPPOCRATES and that of SYDENHAM, with reſpect to this Diſtemper, was, that the former truſted more to *Nature*, and the latter had more Recourſe to *Art*; and this may eaſily be accounted for from the Difference of Climate, ſince the Power of Nature was more viſible, and the *Criſes* of Diſeaſes more regular in the warm Countries of *Aſia* and *Greece*, than they are in

* Pag. 318.

in our *Northern* and inclement Regions. And even our Countryman himſelf, who was ſo fond, if I may ſay ſo, of *Bleeding* and *Purging* in acute Diſeaſes, as hardly ever to omit them, has left this remarkable Caution behind him, in the laſt Treatiſe which he ever publiſhed, *viz.* "Quod, "ſi dictis evacuationibus pertinaciter in- "ſiſtamus, uſque dum Symptomata om- "nia prorſus ablegaverimus, *ſæpius ægro* "*non niſi Morte medebimur* *." A Caution which I heartily wiſh was engraved upon every Phyſician's Mind.——I have now done with the *Acute Rheumatiſm*, but, before I conclude this Chapter, I ſhall add a few Words concerning the *Chronical* one. CHAP. III.

The *Chronical Rheumatiſm* has ſo near an Affinity to the *Gout* that it is hard to diſtinguiſh them from each other. This was obſerved by SYDENHAM †; and the old Writers, in general, made ſo little difference

* Pag. 536.

† Morbus hic quoties a Febre ſejungitur, *Arthritis* ſæpe audit, &c. SYDENHAM, pag. 272.

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ference between them that they comprehended them both under the general Name of an *Arthritis*.

When an *Acute Rheumatiſm* is ſucceeded by a *Chronical* one, as it oftentimes is, by means of *a Tranſlation of the Febrile Matter to the Joints*, as SYDENHAM ſpeaks ‡, it is in vain to think of effecting a Cure either by *Bleeding* or *Purging*, ſince neither of theſe Remedies can reach the Cauſe of the Diſeaſe, or remove the viſcid *Serum* which clogs up the Veſſels. When GALEN, therefore, adviſes *Bleeding* and *Purging* in an *Arthritis* *, we muſt conclude that he is ſpeaking of the *Inflammatory Rheumatiſm*, which is attended with a Fever, not of the *Chronical Rheumatiſm* or, as it is ſometimes called, the *Gout* †. SYDEN-

‡ Pag. 272. Febris & Symptomata jam memorata quandoque coincidunt; Febris autem ſenſim evaneſcit, manente dolore, quin & nonnunquam immanius ſæviente, *materia ſcilicet febrili in Artus tranſlata, &c.*

* De Compoſitione Medicament. ſecundum Locos. Lib. x. Cap. 2.

† There is nothing unfair in this Concluſion, ſince almoſt all the old Writers make a Diſtinction between that

SYDENHAM was fond of Bleeding in *Rheumatiſms*, and yet he appears to have been cautious of doing it in an *inveterate* or old *Rheumatiſm*; and ſeems to confide in warm *volatile* Medicines more than in Bleeding, for the Cure of this Species of the Diſeaſe ‡. The *Electary* and *Diet-Drink*, which he commends ſo highly in this Diſtemper, and which he ſays, had it not been for his great Regard for the Publick, he ſhould have concealed, conſiſt of *warm*, *attenuating* and *volatile* Ingredients, ſuch as *Arum-Root*, *Scurvy graſs*, &c. and he acquaints the Reader that he has cured many *chronical* Rheumatiſms by this

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that *Species* of the *Arthritis*, which is attended with a Fever, and that which is without a Fever; and accordingly ſometimes uſed *cooling* and at others *heating Remedies*. Thus CELSUS ſays: " Intereſt, ſine Tumore " is ſit, an tumor cum *calore*, an tumor etiam jam " *obcaluerit*. Nam, ſi tumor nullus eſt, *calidis fomentis* " opus eſt, &c. Si *vero tumor calorque* eſt, utiliora " ſunt *refrigerantia*." CELSUS, Lib. iv. Cap. 24.— See alſo ARETÆUS, de Curatione Diut. Morb. Lib. ii. Cap. 12. and TRALLIAN, Lib. xi.——

‡ Pag. 277.

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this means, after repeated *Bleeding* and *Purging* had been tried in vain.

And indeed this Method ſeems to be very rational. For, in *Rheumatiſms*, the *Fever is the Inſtrument which Nature makes uſe of to diſſolve the Lentor, or Sizeyneſs of the Blood*, and carry it off by *Urine*, *Sweats*, &c. If therefore the *Lentor* of the Blood remains, after the Fever is gone off, as it does ſometimes, when the morbid Matter is depoſited upon the Joints, the Intention to be purſued ſhould be rather to increaſe the Heat of the Body, by warm and volatile Medicines, in order to diſſolve this *Lentor*, than to leſſen that Heat, and weaken the *Vis Vitæ* by Evacuations. If a Phyſician could certainly raiſe a Fever when he pleaſed, and keep it to what Height he pleaſed, he might certainly cure this, as well as moſt other *chronical* Diſorders; but, tho' the Art of Phyſick cannot do this, it may imitate Nature by directing warm and attenuating Medicines; and it is found by Experience that ſuch Remedies as by their *Warmth*, Pungency

Pungency, and Volatility are apt to increaſe the natural Heat, are beſt fitted to diſſolve, and melt down the viſcid Concretions in the Joints, which are left behind after ſome *inflammatory Rheumatiſms*. The Ancients made uſe of *warm Bathing*, *Frictions*, *Unction*, and *heating Cataplaſms* for this purpoſe; and the Remedies which are now commonly uſed in theſe kinds of *Rheumatiſms*, ſuch as *Gum Guaiacum*, the *volatile Tincture* of *Guaiacum*, *volatile Salt* of *Hartſhorn*, *Spirit* of *Hartſhorn*, and of *Sal Ammoniac*, *Bliſters*, &c. are found to be beneficial, meerly becauſe, by their Heat and Pungency, they attenuate and diſſolve the ſizey *Lentor* of the Humours. CHAP. III.

To conclude, it ſeems very evident, that as the Cure of an *Acute* Rheumatiſm conſiſts in managing the Fever ſo as that it may neither riſe too high, nor ſink too low; ſo that of a *Chronical* one depends chiefly upon the right Uſe of *volatile*, *attenuating* and *heating* Remedies, as well *external* as *internal*, to diſſolve the Sizeyneſs or *Lentor* of

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the Blood, when the Fever is not great enough to do it of itſelf. For the Fever, as has been ſaid, is the Inſtrument which Nature makes uſe of to diſſolve this Lentor. This will fully appear from the following Caſes, amongſt many others which I might here produce.

CASE I.

J. O. a Soldier, belonging to General HONYWOOD's late Regiment of Horſe, was admitted, *April* 14, 1746. into the Hoſpital lately erected by *his Royal Highneſs the* DUKE of CUMBERLAND. He complained of great *Pains in his Limbs*, which were eſteemed, not without ſufficient Cauſe, to be *Venereal*; and, accordingly, was put into a *Salivation*, which continued about a Month, but without Effect; for, at the end of this Time, his Pains were as violent as they were at firſt.

About the middle of *May*, finding his Pains to continue, I thought it proper to try

try another Method with him; and there- CHAP.
fore preſcribed the following Remedies from III.
the *Pharmacopœia*, which is uſed in the Hoſpital, *viz.*

℞. *Æthiop. Mineral. Antimon. crud. ana* ℈ i. *Conſerv. Sambuc.* ℈ ß. *Syrup. Alb. q. ſ. f. Bolus ſumendus bis in die, ſuperbibendo Decoct. ſequentis* ℥ iii.

℞. *Raſur. Lign. Saſſafras, cum Cortice, Lign. Guaiac. Cortic. Guaiac. ana* ℥ iß. *Radic. Glycyrrhiz.* ℥ i. *Semin. Coriand.* ʒ ij. *Coque in Aq. fontanæ q. ſ. ad Colaturæ* ℔ iv. *& Cola.*

℞. *Tinctur. Guaiac. Volatil. gutt.* LX. *omni nocte, ex Hauſtu Decoct. prædict.*

He went on in this Method for nine Days; at the end of which time, finding no conſiderable Alteration, I ordered *nine Ounces of Blood* to be taken away; and, inſtead of the *Antimonial Bolus*, I directed as follows:

℞. *Gum. Guaiac.* ℈ ß. *Æthiop. Mineral* ʒ ß. *Elect. Lenitiv.* ʒ i. *Syrup. Alb. q. ſ. f. Bolus,*

CHAP. III.

Bolus, bis in die ſumendus, cum decoct. Lignorum nuper præſcripto.

℞. *Unguent. Dialtheæ* ʒii. *Ol. Terebinth.* ʒß. *m. f. Linimentum, quo illinantur partes dolentes bis in die.*

May 26th, his Pains were abated; he went out, and caught Cold, which threw him into a Fever. He was bled, and purg'd in the beginning of this Fever, and took the following Medicines for a Week, *viz.*

℞. *Lapid. Contrayerv.* ℈i. *Syrup. Alb. q. ſ. f. Bolus. ſumend. ter in die, ſuperbibat mixturæ ſequent. Cochl.* iii.

℞. *Sal. Abſinth.* ʒi. *Spir. Vitriol.* ℈iv. *Aq. Menth. Simp.* ʒiv. *Sacchar. Alb. q. ſ. f. Mixtura.*

On the ſeventh Day a *Bliſter* was laid to his Back. The Fever went off by a *turbid Urine* and *Sweats*, in *eleven Days*, and with it the *Rheumatick Pains*, which had withſtood the Force of ſo many Remedies. On the ninth of *June* following he was diſcharged from the Hoſpital, and ſent to his Regiment.

CASE

CASE II.

J. T. a young Man, of about twenty-four Years of Age, belonging to *Major General* SKELTON's *Regiment of Foot*, was admitted into the ſame Hoſpital, in the beginning of *April* 1746. He had a very high Fever, attended with great Pains, and Swelling in almoſt all his Limbs. He was bled, and took *cooling Nitrous Draughts* for about eight Days. At the End of this Time, (*viz.* *April* the 8th) as the Fever was conſiderably abated, he was ordered a *Bolus*, conſiſting of *Gum. Guajac.* & *Sal. Volat. Corn. Cerv.* once a Day, together with the *Nitrous Medicines*. Upon taking this twice or thrice the Fever increaſed ſo much, that I thought proper to omit it, and to take away more Blood. Accordingly he loſt ten Ounces; continued to take *Nitre* twice a Day, and a *Scruple* of *Lapis Contrayerva* every Night. CHAP. III.

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April the 10th, the Fever ſtill continued very high, he was bled a third time, and continued the Uſe of the laſt-mention'd Remedies. The Blood was extremely fizey. On the 11th a Clyſter was given in the Evening. In this manner he went on till the 15th, during a great Part of which Time there was a copious *red Sediment in the Urine*, and the Patient *ſweat* very much. The Fever went off upon the 14th Day of the Diſeaſe, and on the 15th he was purged with *Manna* and *Salts*. But, notwithſtanding the Fever was now gone, there were ſome Pains remaining in the Limbs, for which Reaſon I repeated the Purge three Days afterwards.

About the 20th Day of the Diſtemper, as the Fever was gone, though there were ſtill ſome Pains remaining, he began with the *Volatile Tincture* of *Guaiacum*. After he had taken it four Days, he grew feveriſh again. I did not know whether to impute this to the Medicine, or to ſome acciden-

accidental Cauſe, though it was moſt probably the latter, ſince I have given the Medicine, in a Variety of Caſes, for many Days, and even Weeks together, without producing any Fever. But whatever was the Occaſion of it, the Fever almoſt wholly carried off the Pains. The Patient was left in a weak Condition by his long Illneſs, and had ſome Remains of Pain in his Knees and Ankles; all which were removed in a few Days, by the Uſe of the following *Electary*, and *Liniment*.

℞. *Cortic. Peruv.* ℥i. *Nitri puri* ʒ ii. *Syrup. Limon. q. ſ. f. Electar. Cujus capiat* ℥iß, *ter in die.*

℞. *Ol. Olivar. Spir. Sal. Ammon. ana* ℥i. *M. f. Linimentum.*

CASE III.

J. B. a Soldier, belonging to *Brigadier-General* MORDAUNT's *Regiment of Foot*, had been afflicted with an acute Fever, which, beſides great Pains, had left ſuch a Weakneſs in all his Limbs, that he was ſcarce able to move either Hand or Foot, and had be-

CHAP. III.

ſides a conſtant *Diarrhœa*. He was brought to THE DUKE's Hoſpital in the beginning of *February* 1746-7, when it was firſt opened.—Upon taking the *Confectio Fracaſtorij* for three or four Days, his Purging ſtopt. He then began with a *Diet-Drink*, compoſed chiefly of *Horſe-Radiſh*, *Muſtard-Seed*, and *Scurvy-Graſs*, and other ſuch warm Ingredients, which he continued for near a Month, rubbing the Parts affected, in the mean time, with *Opodeldoch*, or the *Volatile Liniment*, twice a Day, and taking now and then a little *Guaiac*. *Æthiops* and *Lenitive Electary*. By this Time he had recovered the Uſe of his Limbs. But, in the Beginning of *March*, we perceived a Swelling upon his left Knee, which felt ſoft to the Touch, as if there was ſomething fluctuating underneath the Skin, but was not painful. The Part was fomented, and he took an Emetic of *Turbeth Mineral*, in order to diſcuſs it. But as this had no Effect, it was agreed to lay a *Bliſtering Plaſter* to the Part. Upon taking off the Plaſter, there was found a coagulated Subſtance like a *Jelly* under it.

The Swelling intirely ſubſided, and the Patient was diſcharged, in good Health, on the 12th of *March*, having been in the Hoſpital about ſix Weeks. CHAP. III.

Was I inclined to trouble the Reader with Caſes, I could mention many more in which I have found *Guaiacum*, and *Volatile* Medicines, and in particular the *Volatile Liniment* abovementioned, and other *external Applications*, to have been of very great Service, in ſubduing, and removing thoſe fixed Pains in the Limbs, which are often left behind at the decline of a *Rheumatick Fever*: But I have ſelected theſe few, from the reſt, as they more particularly tend to ſhew, what the Means are which *Nature* makes uſe of to remove theſe kinds of Pains, and how ſhe ought to be ſeconded by *Art*. And I think it appears from hence, *That Bleeding and Purging alone are not ſufficient to effect a Cure*; but that it is ſometimes neceſſary to increaſe, rather than abate the natural Heat, in order to free the Body from Diſeaſes of this kind.

CHAP. IV.

CHAP. IV.

THE Practice of HIPPOCRATES, GALEN, and SYDENHAM, in acute Diſeaſes, has already been taken Notice of; and it is now time to come to that of the juſtly celebrated BOERHAAVE.

In explaining the Scheme of Practice which this Author followed, I ſhall have occaſion to do little more than recapitulate what has been already ſaid; for the Plan which HIPPOCRATES firſt laid down was followed by all the reſt, and in particular by BOERHAAVE; and the only Difference between them is, that this Plan appears, in ſome Places, to be unfiniſhed and defective, in the Writings of the former, but may be ſeen in it's utmoſt Beauty and Perfection in the latter.

To make this Conformity appear the more fully, as well as to avoid unneceſſary Quotations from this Author's Works, I will ſuppoſe BOERHAAVE to be addreſſing himſelf to his Pupils, and explaining his own Doctrine, thus; —— CHAP. IV.

" In every Fever there is ſomething *hete-*
" *rogeneous* in the Body, or *ſomething which*
" *deviates from a healthy State.* This may
" be called it's *Material* Cauſe; and muſt
" either be *aſſimilated, i. e.* reſtored to a
" healthy State, or thrown out of the Bo-
" dy, by it's proper Out-let, before the Pa-
" tient can be reſtored to Health. When
" a Fever goes off by the former Way,
" *i. e.* when the Matter which occaſioned
" it is ſo far changed as no longer to create
" any Diſturbance in the Body, the Diſ-
" eaſe is ſaid to be carried off by *Reſolution*,
" or a *ſimple Concoction* of the *Febrile Mat-*
" *ter*; but when it is thrown out of the
" Body, by any *ſenſible* Evacuation; as,
" for Example, by *Urine*, *Sweats*, *Ex-*

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" *pectoration*, or the like, it is then ſaid to " be expelled by a *Criſis*, or critical Diſ- " charge.

" To every Criſis a previous Concoction of " the febrile Matter is neceſſary, or ſuch a " Change of it, as may fit it to be after- " wards expelled *. Diſeaſes, therefore, " which go off by a Criſis, differ in this re- " ſpect from thoſe which are carried off by " *Reſolution*; for, in the latter, the *Concoction* " only of the morbifick Matter is required; " but the former ſtand in need not only of " *Concoction*, but a *ſubſequent critical Evacu-* " *ation* likewiſe, in order to carry off that " Part of the morbifick Matter which can- " not be *concocted*, or changed into a healthy " State. Accordingly the old Phyſicians " very wiſely obſerved, that ſlight Diſeaſes " only are carried off by a *ſimple Concoction*, " or *Reſolution* of the febrile Matter, but " that in all great and violent ones there " muſt be a *critical Excretion* likewiſe, " before

* *Vide* VAN. SWIETEN. *Commentar.* in Aphoriſm. HERMAN. BOERHAAVE. Sect. 587, 609. γ.

" before the Body can be reſtored to
" Health †.

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" The Cauſe, as well of the *Concoction*,
" as the *critical* Evacuation of the mor-
" bifick Matter, is no other but the *Fever*
" *itſelf*, or thoſe *Commotions* which are ex-
" cited by Nature during the Courſe of a
" Diſeaſe; ſo that it is not the Phyſician
" which cures the Fever, but the Fever
" may properly be ſaid to cure itſelf, by
" *concocting* and expelling the morbifick
" Matter ‡.

" This being the Method which Na-
" ture purſues in the Cure of Fevers, it is
" not

† Prudentiſſime igitur monuerunt Veteres Medici parvos tantum Morbos *ſolvi*; magnos vero *judicari*, *id eſt*, ſenſibilibus excretionibus tolli— Id. Comment. Sect. 594. 1.

‡ Coctio vel maturatio vocari poteſt quâ, per febrim, materialis cauſa febris ſic mutatur, ut minus noceat, & apta evadat, ut expurgari commode poſſit.—*Febrim* autem illius maturationis *Cauſam* eſſe optimorum Medicorum communis conſenſus docet, & obſervata in Morbis evincunt. Id. Sect. 587.

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" not a Phyſician's Buſineſs to be too inquiſitive about the Cauſes of theſe Diſtempers, but to obſerve the Effects of them, that he may learn what Method Nature takes to ſubdue a Fever, and to carry off it's material Cauſe: For when he knows this he may *imitate Nature's Method*, and aſſiſt her, by opening Obſtructions, removing whatever impedes her in her Work, and ſupplying her with what ſhe wants; and, in a word, by promoting the *Concoction* and *Expulſion* of the *Febrile Matter* §.

" The manner of doing this comes now to be ſpoken of.

" As the Concoction of the febrile Matter then, is the Effect of a due Degree of *Heat* *, the Way to promote it is to moderate the febrile *Commotions* in ſuch a manner, as that they may neither be too violent and impetuous, nor too re-

" too

§ Id. Sect. 609. 741.

* Id. Sect. 609.

" miſs and ſluggiſh; hence it is neceſſary CHAP.
" for a Phyſician to be well acquainted IV.
" with the *Signs* which denote when a Fe-
" ver is too high, and when too low to
" anſwer the Purpoſe of *Concoction*; and
" to know by what Means it may be di-
" miniſhed or increaſed, moderated or ex-
" cited, as Nature ſhall require †; for it is
" in a due Moderation of the Fever that
" the whole Secret of the Cure con-
" ſiſts ‡.

" The Method which Art directs to
" anſwer theſe Purpoſes, is this.

" If the Fever is at any Time too vio-
" lent, it may be moderated by a proper
" Diet, and by ſuitable Evacuations; ſuch
" as *Bleeding* and *Clyſters*, together with
" gentle *Purges*, and *Vomits* to carry off
" the *Materia turgens* *, in the beginning of
" the

† Id. Sect. 609. 741.

‡ In debitum Febris moderamen dirigatur omnis medela. Id. Sect. 611.

* Id. Sect. 634, 644.

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" the Diſeaſe; and, if it be too low, or " the febrile Motions too remiſs and lan- " guid, it may be raiſed by *Cordials*, and " a warmer Regimen *.

" To be a little more particular; as the " Ends to be anſwered by Diet in acute " Diſeaſes are to moderate the Fever, and " to keep up the Patient's Strength, it is " obvious, *Firſt*, that the moſt proper Time " for giving Food is between the *Paroxyſms*, " or at leaſt during the Remiſſion of the " Fever; to the End that we may not in- " creaſe the Fever by it: *Secondly*, that it " ought to be given in ſmall Quantities, " and often repeated, that Nature may not " be oppreſſed by too great a Load at once; " but that the Quantity, in particular Caſes, " muſt be determined by knowing how " long the Fever is likely to continue, by " the Age and Conſtitution of the Patient, " by the Violence of the Diſeaſe, the Sea- " ſon of the Year, *&c.* For the ſhorter and " more accute the Diſeaſe is likely to be, " the

* Id. Sect. 602. 611. 723.

" the leſs in Quantity, and the leſs nou- CHAP.
" riſhing ought to be the Diet. To il- IV.
" luſtrate this by a Compariſon borrowed
" from an ancient Writer, we may com-
" pare the Diſeaſe to a Burthen, the Strength
" of the Patient, to the Perſon who is to
" carry it, and the Duration of the Diſeaſe,
" to the Length of the Way which he has
" to go: As therefore it cannot be known,
" whether the Perſon who is to carry the
" Burthen, is equal to the Taſk or no, un-
" leſs the Weight of it, the Bearer's Strength,
" and the Length of the Way, be all known
" beforehand; ſo it is in Diſeaſes, we can-
" not tell what Support will be neceſſary to
" enable a Patient to go through a Diſeaſe,
" unleſs we know all the Circumſtan-
" ces which attend it. We muſt therefore
" be acquainted, firſt of all, with the *Length*
" *of the Diſeaſe*, and the Patient's Strength,
" before we can lay down Rules for the Re-
" gulation of his Diet. But, Secondly, a
" Phyſician ſhould be acquainted with the
" *Age and Conſtitution of the Patient*; for
" young People are leſs able to bear Abſti-
" nence,

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" nence, than ſuch as are advanced in Years;
" and thoſe who have lived freely, than ſuch
" as have always led a temperate Life.

" A Third Thing by which a Patient's
" Diet ſhould be regulated, is *the Violence of*
" *the Diſeaſe*; for the Diet ſhould be the
" thinneſt and the weakeſt about the heigth
" of the Diſeaſe, and more nouriſhing the
" greater the Diſtance is from that Period,
" as well before it as afterwards. The Rea-
" ſon of this is plain; for from the Begin-
" ning of a Fever, till it comes to the
" Heigth, the digeſtive Faculties are con-
" ſtantly impairing and growing worſe,
" and the Body becomes gradually more diſ-
" order'd, but after that Time they begin
" to mend: Now the Diet ought to be moſt
" nouriſhing when the digeſtive Faculties
" are ſtrongeſt, and the Body approaches
" neareſt to a State of Health; it ſhould
" therefore be moſt nouriſhing in the Be-
" ginning and the Decline of Fevers, and
" weakeſt about the *State*, or Heigth of
" thoſe Diſtempers.

" The *Seaſon of the Year*, and the *Na-* CHAP.
" *ture of the Climate*, is the fourth and laſt IV.
" Thing by which a Patient's Diet ſhould
" be regulated in acute Diſeaſes; for com-
" mon Experience ſhews, that a thinner
" and leſs nouriſhing kind of Food is want-
" ing in hot Seaſons, and hot Countries,
" than in cold ones ‡.

" To conclude; the Regimen in Fevers
" ſhould always be proportionate to the
" Diſeaſe; for if the febrile Motions are
" too violent, they ſhould be moderated by
" Abſtinence, a thin and cooling Diet, cool
" Air, *&c.* * and, on the other Hand, if
" they are too ſluggiſh and remiſs, they
" ſhould be excited and increaſed by a more
" cordial and nouriſhing Diet, ſtronger Li-
" quors, and a warmer Air †.

" To proceed now to Evacuations. If
" the Means already mentioned are judged
" not

‡ S. 600, 601, 602.
† Id. S. 612.
* Id. S. 610.

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" not to be ſufficient to moderate the Vio-
" lence of a Fever, and there is Danger in
" ſuffering it to go on, we muſt have im-
" mediate Recourſe to the Remedy which
" will moſt effectually put a Stop to the tu-
" multuous Motions of the Fever, namely,
" *Bleeding*. Indeed, in many Diſeaſes, ſuch
" as *burning Fevers*, great *Inflammations*,
" and extreme *Pains*, our greateſt Depen-
" dance is upon this Evacuation; and we
" may even venture, in ſuch Caſes, to bleed
" till the Patient falls into a *Deliquium Ani-*
" *mi*, or a Swoon, but in moſt Diſeaſes it
" is better to uſe it with more Moderation;
" for if we ſhould proceed ſo far as to ex-
" tinguiſh the Fever, before we have got
" the better of the *Lentor* or *Sizeyneſs* of the
" Fluids, which that Fever was intended
" by Nature to diſſolve, we ſhall never bring
" about a perfect Cure *. Notwithſtand-
" ing, therefore, that GALEN tells us he
" cured a hale young Man of a Fever, at
" once, by bleeding him, *ad Animi Deli-*
" *quium*,

* Id. Sect. 610.

" *quium*, and ſtifling the Fever at its Birth, yet CHAP.
" is better to follow the *Hippocratic* Rule, and IV.
" bleed only till we find, by the Remiſſion of
" the *Heat*, and Abatement of the *Symptoms*,
" that there is no farther Danger to be appre-
" hended from the Violence of the Fever, and
" never to run into the contrary Extreme, by
" reducing the Patient too much, or bringing
" the Fever down too low *.

" It is by this Rule that judicious Phy-
" ſicians have always acted in taking away
" Blood; and agreeably hereto, you may
" bleed at any Time of a Diſeaſe, if the Vehe-
" mence of the Symptoms renders this Evacu-
" ation neceſſary; as may be proved from the
" Example of GALEN, as well as of ſome
" of the beſt Phyſicians of modern Times.

" But if you bleed too much, or carry
" the cooling Regimen too far, ſo as to ſup-

 " preſs

* Id. Sect. 610. Generalis ergo indicatio curatoria in omni febre eſt, ſic temperare impetum, ut, deſtructis ſolidis, vel nimis inſpiſſatis liquidis, inflammationes, ſuppurationes, &c. producere nequeat; neque interim ſic langueat, ut morbi materiam non valeat ſubigere, &c. Sect. 593.

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" preſs the Fever before the Work of Con-
" coction is compleated, it is to be feared,
" that very bad Conſequences will enſue;
" not ſuch indeed as ariſe from the too
" violent *Impetus* of a Fever, *viz.* the
" Deſtruction of the Veſſels, and Coagula-
" tion of the Fluids; but ſlow and *chroni-*
" *cal* Diſeaſes, and ſuch as it will be beyond
" your Art afterwards to ſubdue. I will
" endeavour to illuſtrate my Meaning by
" ſome familiar Inſtances. When an In-
" flammation happens in any Part, which is
" too great to be diſcuſſed, the beſt Thing
" which can then be done, is to *concoct* the
" *inflammatory Size*, and convert it into *Pus*;
" but this can never be done without ſome
" Degree of Fever. Now, if the Fever is too
" violent, a *Gangrene* will enſue, but if it is
" too ſlow, it will not be ſufficient to bring
" on a *Suppuration*, and the Conſequence
" will probably be an incurable *Schirrus*
" during Life. Again, it often happens, af-
" ter hot Summers, that People are afflicted,
" in *Autumn*, with ſlight Obſtructions of
" the Liver, attended with a Fever, either

" of

" of the *continual*, or *remittent* Kind, which CHAP.
" commonly terminates in an *intermittent*. IV.
" In ſuch Diſeaſes, if the Fever is ſtopped
" by repeated Bleedings (as I have ſometimes
" known it to be) the unhappy Patients
" languiſh afterwards, and fall into incurable
" *Cachexies*, *Jaundices*, and *Dropſies*; or in-
" to *putrid Dyſenteries*, in the following
" Spring, which ſoon put a Period to their
" Lives. Now all theſe Inconveniencies ariſe
" from reducing the Fever too low, and
" preventing the Concoction of the morbifick
" Matter. I have known the like Incon-
" veniencies proceed from an untimely Uſe
" of the *Peruvian Bark*, in Autumnal Inter-
" mittents. For, after a Fever has been
" extinguiſhed by this Method, inſuperable
" Obſtructions have been left behind in the
" Liver, for which the Fever itſelf, if it
" had been properly moderated, would have
" been the greateſt Remedy *.

" The great, and indeed the only Uſe of
" Venæſection, in acute Diſtempers, *is to*

 " *moderate*

* Id. Sect. 609.

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" *moderate the Fever*; and this is the moſt " powerful Remedy which can be uſed to " anſwer that Intention. But there are " ſome Caſes in which it is not ſafe to " make uſe of this Evacuation, and here " we may have Recourſe to *Clyſters*; for, " next to Venæſection, this Remedy is " found by Experience moſt effectually to " calm the too impetuous Motions of a Fe- " ver. Theſe two great Remedies may " likewiſe oftentimes be uſed alternately in " acute Diſeaſes; but then we muſt take " Care to give only ſuch as are of the " moſt gentle and cooling kind, and ne- " ver to make uſe of acrid and purging " ones, as theſe laſt are contrary to the In- " tention for which *Clyſters* are preſcribed " in theſe Diſeaſes.

" I would not be underſtood by what I " have now been ſaying, to exclude the Uſe " of purging Remedies in Fevers. On the " contrary, I think it allowable *to purge off* " *the offending Matter downwards*, as well as " *upwards*, even in the firſt Stage of theſe " Diſeaſes,

" Diſeaſes, provided there is an Indication CHAP.
" for the Uſe of them. It is common, in IV.
" the Beginning of Fevers, to find the *Sto-*
" *mach* and *Bowels* loaded with *Sordes*, or
" *Filth*, of one Kind or other; as for Ex-
" ample, with *Phlegm*, or *Bile*, which Mat-
" ter, by fluctuating in the firſt Paſſages,
" occaſions a *Sickneſs*, *Loathing*, *Vomiting*,
" *Griping*, *Anxiety*, &c. When this is lodged
" in the Stomach, it is proper to begin the
" Cure with an Emetick *; but if it be in
" the Bowels, it muſt be carried off by
" Purging. Theſe Purges, however, ſhould
" be of the moſt lenient and gentle Kind,
" leſt by occaſioning too great a Commotion
" in the Body, they ſhould increaſe the Fe-
" ver, and by that Means do more Harm
" than Good.

" But, beſides purging to carry off the
" *Materia Turgens*, which is often neceſſary
" in Intermittents, and *Epidemical* Diſtem-
" pers, we may likewiſe give Purgatives,
" after the Example of HIPPOCRATES and

 " SYDEN-

* Sect. 634.

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" SYDENHAM, to make a *Revulſion* from " the Part affected in ſome inflammatory " Fevers *. This Method may be uſeful " in a *Phrenſie*, in an inflammatory *Quin-* " *ſie* †, and a *Rheumatiſm*; and in the laſt, " in particular, repeated *Anti-phlogiſtic* Pur- " ges will be ſerviceable ‡. But in all in- " flammatory Fevers, we ought to obſerve " the Caution which is given by SYDEN- " HAM, *i. e.* never to purge, without firſt " of all taking away ſome Blood.

" But theſe are not the only Caſes in " which Purging may be of Service in acute " Diſtempers; for we may purge after Signs " of Concoction appear in the Urine ||, a- " greeably to the *Hippocratic* Method, as " we may likewiſe to promote a Criſis, " when Nature tends to carry off the mor- " bifick Matter by that Road.

" Hitherto I have ſpoken chiefly of the " Methods which ought to be uſed to mi- " tigate

* BOERHAAVE, Aph. 396. † Aph. 796. 809.
‡ Aph. 1493. || Aph. 833. 3.

" tigate the Symptoms of a Fever, when it is too violent; I ſhall now acquaint you what Means you ſhould make Uſe of to increaſe it, when it is not ſufficient for the *Concoction* and *Expulſion* of the febrile Matter. CHAP. IV.

" The Strength of the Patient then, or the *Vis Vitæ*, agreeably to what the Ancients taught, may be beſt ſupported by a proper Diet. This therefore is the beſt *Cordial*; but there are others to which Cuſtom has given that Denomination, by which the Action of the Veſſels, and the Motion of the Humours is increaſed. Thoſe Cordials which Diet affords may be more properly called *Reſtoratives*, as the other may *Stimulants*. The latter kind of Cordials are ſeldom wanting in acute Diſeaſes, ſince the febrile Motions are more frequently too violent, than too remiſs; but whenever the latter happens to be the Caſe, you may have Recourſe to *Stimulants*.—The Signs by which it may be diſcovered that *Cordials* of this

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" Kind are wanting, are a *weak and languid*
" *Pulſe, great Loſs of Strength, pale Urine,*
" and but a ſmall Degree of *Heat.* By
" theſe Signs taken together, and by the
" *Crudity* or Paleneſs of the *Urine,* in par-
" ticular, you may conclude that the febrile
" Motions are too weak to ſubdue, ſecrete,
" and carry off the morbifick Matter, and
" that Nature requires the Aſſiſtance of
" Cordials: and from hence you may ſee
" the Error of thoſe Phyſicians, who, on
" the one Hand, try to cure all Fevers by
" *Bleeding,* and the *cooling Regimen,* or, on
" the other, are always applying *Cordials,*
" *Bliſters,* and *heating* Remedies; and learn,
" that he is the beſt Phyſician, who,

" *Innocuas placide corpus jubet urere flammas,*
" *Et juſto rapidos temperat igne Focos* *."

" Indeed it is a good Rule in Practice,
" *rather to keep a Fever ſomewhat below the*
" *Standard, than ſuffer it to riſe above it;*
" for,

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* VAN SWIETEN, Comment. in Aphor. Sect. 609. γ.

" for, notwithſtanding the Cure of a Fever CHAP.
" depends upon duly regulating the febrile IV.
" Motions, there is leſs Danger in keeping
" the Fever too low, than in ſuffering it to
" riſe too high; and an Error on this Hand
" may more eaſily be corrected, than one
" of the contrary Kind *. To ſum up the
" whole of this Matter, in a few Words;
" no Remedy, how much ſoever it may
" be cried up, can be ſaid to be a *Cordial* in
" Fevers, ſimply and *abſolutely* in itſelf, but
" only *relatively* to the *Circumſtances* of the
" Caſe. For the *Weakneſs* and *Faintneſs*
" which People feel in the Beginning of
" acute Diſtempers, is ſometimes owing to
" the too great *Quantity*, or *Rarefaction* of
" the Blood, which occaſions too great a
" Diſtenſion of the Veſſels; or to its *Viſci-*
" *dity*, which renders it incapable of paſſing
" thro' them as it ought; but in ſuch Caſes,
" *Bleeding* is the greateſt *Cordial*, as it leſſens
" the Quantity, and abates the *Impetus* of the
" Blood. Hence Bleeding, which at the
" latter

* Comment. in Aph. Sect. 611.

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" latter End of Diſtempers would be hurt-
" ful, is oftentimes the Means of raiſing the
" Spirits, and reſtoring freſh Vigour to the
" weak and languid Patient, in the Begin-
" ning of acute Diſeaſes; whilſt, on the
" other Hand, *ſtimulating Cordials* would
" be highly prejudicial, notwithſtanding
" they are of great Uſe at the latter End of
" theſe Diſeaſes, to increaſe the Fever, and
" promote the Separation of the morbid
" Humours. Again, when the Body has
" been exhauſted by profuſe Evacuations,
" plentiful Nouriſhment to fill up the Veſ-
" ſels is the beſt *Cordial*; but this would
" be hurtful, if no ſuch Evacuations had
" preceded the Uſe of it. From hence it
" appears, how great Attention is wanting
" to diſtinguiſh what Kind of *Cordials* ought
" to be made uſe of upon this or that Oc-
" caſion; and how little the Uſe of theſe
" Remedies, in acute Diſtempers, is under-
" ſtood. Phyſicians indeed, eſpecially ſuch
" as are concerned with People of high
" Rank and Quality, are oftentimes laid
" under very great Difficulties in this Point;

" for

" for ſtimulating Cordials, under the ſpe- CHAP.
" cious Title of *Alexipharmicks*, are often- IV.
" times forced upon the Patient, whether
" the Phyſician will or no; but if he hap-
" pens to die, through the Violence of the
" Diſeaſe, without making Uſe of them,
" the Doctor is blamed, as if he had ne-
" glected the only Thing which had any
" Chance to ſave his Life *.

" But it is Time to quit the Subject, and
" proceed. I have already taken Notice
" then, that all Fevers terminate either by
" a *ſimple Concoction* of the morbifick Hu-
" mours, or by the *Concoction* and a ſubſe-
" quent *critical Evacuation* of thoſe Hu-
" mours; and that the proper Buſineſs of
" a Phyſician is to promote this *Concoction*
" and *Evacuation*. The Method of doing
" the former, appears very plainly from
" what has been already ſaid; and I ſhall
" now proceed to ſpeak of the Aſſiſtance
" which Art may be of in effecting the lat-
" ter.

* Id. Sect. 672.

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" ter. But this is a Subject upon which I " ſhall be very ſhort; for, the Part which " a Phyſician has here to act, is very ſmall; " as the bringing on a *Criſis* is chiefly " the Work of *Nature*, not of Art. The " Doctrine of the beſt Phyſicians on this " Subject is briefly this; That, as the Se- " paration of the diſeaſed Humours from " the ſound ones, and the Expulſion of the " former, is *Nature*'s Work, ſhe will take " her own Time to perform it in, as well " as her own Way of doing it; and con- " ſequently, that a Phyſician ſhould wait " upon her Motions, and not attempt to " haſten a Criſis by his Art, or to bring it " about by any other Road than that " which ſhe points out.

" This Doctrine is borrowed from the " Ancients. For they obſerved, that the " Putrefaction of the Humours, in a Fever, " is ſimilar to that by which the Matter, " which we call *Pus*, is formed in *Abſceſ-* " *ſes* *; as therefore a certain determinate " Time

* See Sect. 593. 741.

" Time is required to convert an Inflam- CHAP.
" mation into an *Abſceſs*, or to the Forma- IV.
" tion of *Pus*, ſo there is likewiſe to the
" *Putrefaction* or *Concoction* of the Humours
" in a Fever. But as it would be wrong to
" open an inflamed Part before there was
" Time for the *Matter* to be formed, it
" would be equally wrong to attempt an
" Evacuation of the morbid Humours in
" Fevers, before Nature had Time to ſepa-
" rate them from the ſound ones *.

" As both the Time and Manner of a
" Criſis, therefore, muſt be left to Nature,
" a Phyſician ſhould be very diligent in ob-
" ſerving the Signs which foretel an ap-
" proaching *Criſis*, and the critical Days;
" for by this only will he be able to diſco-
" ver which way Nature tends.

" The principal Ways by which Fevers
" terminate, according to the moſt accurate
" Obſervations, are theſe Four, *viz.* by
" *Sweats*, by *Urine*, by a *Diarrhœa*, or by
" *Expectoration*. " Some

* Sect. 741.

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" Some Authors have thought that all " Fevers, of whatever Kind they are, may " be equally carried off by Sweating. This " was the Opinion of VAN HELMONT, " and has been embraced by others. But " this Method of truſting to *Diaphoreticks* " alone, for the Cure of Fevers, without " minding whether Nature tended that " Way, or not, has been the Occaſion of " the moſt fatal Errors. If theſe Phyſici- " ans, indeed, had prepared the febrile Mat- " ter, to be carried off through the Pores, " by diluting Liquors, and ſuch Things as " gently diſſolve and attenuate the Hu- " mours, without increaſing the febrile " Commotions, the Practice would not " have been of ſuch evil Tendency; but " whilſt they attempted to raiſe Sweats by " *warm Aromaticks*, by *volatile Salts*, and " by keeping the Patient very hot, they " were only adding *Fire* to *Fire*, diſſipating " the thinner and more moveable Parts of " the Fluids, and putting the whole Frame " into Diſorder. This Method ſeemed to

" bid faireſt for Succeſs in thoſe Diſeaſes, CHAP.
" in which Nature is wont to throw off the IV.
" *peccant Matter* by the Skin; as in the
" *Small Pox*, for inſtance, and the *Meaſles*:
" they therefore went to work, in theſe
" Diſtempers, by all the Means which Art
" could ſupply them with, to raiſe a Sweat;
" but how fatal the Event of this Practice
" was, SYDENHAM can teſtify, who brave-
" ly undertook ſingly to oppoſe the Torrent,
" and proved by unanſwerable Arguments,
" as well as by Experience, how dangerous
" and pernicious this Method of Practice
" was *.

" There is one *Species* of Fevers, how-
" ever, in which *Sudorificks* may be ventured
" on, in the very firſt Stage of a Diſeaſe.
" Theſe are *peſtilential* Fevers, in which
" the *offending Matter* is of ſo ſubtile a Na-
" ture, as to be capable, without any Pre-
" paration, of being expelled by Sweats †.
" Of this Kind was the famous *Sweating*
" *Sickneſs*.

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* Id. Sect. 594. † Id. Sect. 634.

CHAP. IV.

" *Sickneſs.* But theſe are Diſeaſes which " have ſomething peculiar in their Natures, " and therefore no general Rule of Practice " can be drawn from thence.

" Notwithſtanding what I have ſaid " about the Danger of giving *warm Sudo-* " *rificks* in Fevers, yet neither HIPPOCRA- " TES nor SYDENHAM diſapprove of en- " couraging *critical Sweats*; or even ſuch " Sweats *as relieve the Symptoms*, tho' they " do not wholly carry off a Diſeaſe.

" It may be known whether *Sweats* are " likely to be *critical*, or not, by the Time " when they come on, and by the preced- " ing Signs; ſuch as a *ſoft undulating Pulſe*, " but chiefly by ſuch Signs as ſhew the " *Materia febrilis* to be *concocted*, and in *Mo-* " *tion*, whilſt, at the ſame Time, it does " not ſeem to point to any other Part; for, " if the Matter of a Diſeaſe is fitted for Ex- " pulſion, and does not ſeem to have any " *proper* Criſis of its own, it may be ex- " pected that it will go off by that which is

" *common* to them all, *viz. by Sweats*; but, CHAP. IV.
" even in this Caſe, it is better to promote
" Sweating by mild diluting Liquors, and
" keeping the Patient warm, than by the
" heating ſudorifick Medicines *.

A Criſis is ſometimes brought about by
" *Vomiting* and *Purging*; but this rarely
" happens: there is great Reaſon, however,
" to think that theſe Evacuations will prove
" beneficial, when they are preceded by Signs
" of Concoction, and happen after the State
" of a Diſeaſe; but thoſe which come on
" during the *Augment* of a Diſtemper, are
" rather *ſymptomatical* than *critical*, and
" often do more Harm than Good †. The
" former therefore ought to be encouraged,
" but the latter check'd.

* Id. Sect. 594.

† Magna tamen ſpes eſt, profuturum Vomitum aut Diarrhœam, ſi poſt coctionem et ſtatum, natura jam ſuperante morbum, fiunt; quæ enim in morbi augmento fiunt, Symptomaticæ potius, quam criticæ, evacuationes ſunt, et ſæpe magis nocent, quam proſunt. *Ibid.*

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" But as there is ſome Difficulty in di-
" ſtinguiſhing, by the preceding Signs, when
" a critical *Diarrhœa* may be expected, it
" is not ſafe to uſe *Purgatives* to bring it on,
" and the moſt a Phyſician can do, is to
" make uſe of *Emollients* and *Laxatives*, in
" order to lubricate the Paſſages, when Na-
" ture points out this *Evacuation*, as ſhe does
" ſometimes, as in a *Peripneumony* for Ex-
" ample *.

" But in no Caſe whatever ſhould we
" attempt to promote this Evacuation, un-
" leſs the *morbifick* Matter be either *turgid*,
" or previouſly concocted, and render'd
" moveable †.

" There is leſs Danger in uſing *ſtimulat-*
" *ing*, and inciding Remedies, to promote
" a Criſis by *Expectoration*, when Nature
" tends that Way. This Method of Eva-
" cuation takes Place in the *Confluent Small-*
" *Pox*, and in Diſorders of the Breaſt; and
" may

* Sect. 852. † Sect. 605. 13.

" may be forwarded by *emollient*, *detergent*, CHAP.
" and *expectorating* Remedies, ſuch as *Sperm.* IV.
" *Ceti*, *Gum. Ammoniac.* and *Oxymels*, but
" principally by carefully avoiding all other
" Evacuations, (as for Example, *Bleeding*,
" *Purging*, &c.) at this Time of the Diſ-
" eaſe §.

" The laſt of the *critical* Evacuations
" which remains to be taken Notice of, is
" that which is made by the Urinary Paſ-
" ſages. Theſe are appointed by Nature to
" carry off every Thing which is rendered
" *acrimonious*, by the Heat and Motion of
" the Humours, in time of Health: No
" wonder then, that they ſhould likewiſe
" ſerve to evacuate the morbid Humours in
" Diſeaſes. There can be no Doubt that a
" *Criſis* is ſometimes made this Way, ſince
" we are told by HIPPOCRATES, that *cri-*
" *tical Abſceſſes* may be prevented by a thick
" white Sediment in the Urine *. But this
" happens only in Diſeaſes of long Conti-

 " nuance:

§ Sect. 851. * Prognoſt.

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" nuance: and, whether the morbifick Mat-
" ter is often excreted by Urine alone, in
" very acute Diſeaſes, may be doubted; at
" leaſt it is more frequent to ſee other Eva-
" cuations joined with this. And HIPPO-
" CRATES, where he enumerates the Eva-
" cuations by which the *Epidemical* Diſtem-
" pers, of a certain Conſtitution, were carried
" off, takes Notice of *Hæmorrhages* by the
" Noſe, plentiful *Urine* with a *laudable Se-*
" *diment*, *bilious Excrements*, and a *Dyſen-*
" *tery*; but adds, at the ſame Time, that
" many were freed from the Diſtemper, not
" by any one of theſe Evacuations, but by
" all together; ſeeming in this to inſinuate,
" that an Evacuation by *Urine* alone, is not
" ſufficient, or, at leaſt, that it is frequent-
" ly accompanied by Excretions of another
" Kind: And the Ancients, in general,
" looked upon the *Urine* more as a Thing
" by which they might diſcover the Signs
" of *Concoction* and *Crudity*, than as a Means
" to carry off a Diſeaſe. And it was upon
" this Account, no doubt, that they never

" attempted

" attempted to aſſiſt Nature in a Criſis, by promoting *Urine* *. CHAP. IV.

" Thus have I gone through the diffe-
" rent Evacuations which Nature makes
" Uſe of in the Cure of Fevers, and ſhewn
" which may, and which may not be ſe-
" conded by Art; and, to ſum up the whole
" of what I have been ſaying, and deliver
" my Opinion freely on the Subject, I think
" it by no Means ſafe to attempt to expel the
" morbid Matter in Diſeaſes, by powerful
" Evacuations of any kind; but that Pru-
" dence directs us diligently to enquire what
" the Tendency of Nature is, and what the
" Road is which ſhe takes to expell the fe-
" brile Matter, after it is diſſolved, and ren-
" der'd moveable; and when we know this,
" to forward the Expulſion of it, by open-
" ing the Paſſages to which it tends, and
" gently ſtimulating Nature to perform her
" Work †." Thus far BOERHAAVE.

* Sect. 594. † Sect. 616.

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We have now taken a View of the State of Phyſick, at four very diſtant Periods of Time; and ſhewn, that four of the greateſt Phyſicians that the World ever produced, agreed in purſuing the ſame Plan of Practice; and this, I think, would be a ſufficient Proof of the Truth of what I have advanced above, *viz. that the true and genuine Practice of Phyſick has always been the ſame*, even though a Thouſand Examples could be produced of ſuch as have been of different Sentiments.

thus

Having now fully proved, I hope, what I at firſt propoſed to prove, *viz. That there is an invariable* RULE, *or* METHOD, *for Phyſicians to direct their Practice by, in acute Diſeaſes*; and *that the moſt eminent Phyſicians, in all Ages, have agreed in their Manner of interpreting, and applying this Rule*; I might here enlarge upon the Neceſſity which Phyſicians lie under of carefully attending to it; but as I imagine that all but *mere Empiricks* are already convinced of the Neceſſity

of ſtrictly purſuing ſome *Scheme of Practice*, and it is impoſſible to contrive a better one than that which has been here laid down, I ſhall conclude this Eſſay, by obviating ſome Objections which may be made to it, by ſuch as are ignorant what the *Art of Phyſick* is. CHAP. IV.

In the firſt Place then, it may be ſaid, perhaps, by ſome, that, notwithſtanding I have taken ſo much Pains to ſettle a *Plan of Practice*, and to ſhew that ſuch a Plan has formerly been purſued, yet that Phyſick is now greatly improved, in Compariſon of what it was formerly, and that our preſent Set of Phyſicians neither do, nor probably ever will purſue this Plan. And, Secondly, it may be objected, that from the Repreſentation which I have given of the Art of Phyſick, it appears to be an Art, which it requires no great Knowledge, Study, or Abilities, to become Maſter of; and conſequently that, inſtead of vindicating the Honour of the Art, I have been ſecretly undermining it, by laying it open to all In-

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vaders, or putting it in any Man's Power to commence Phyſician, if he pleaſes.

In Anſwer to the firſt of theſe Objections, it might be ſufficient to tell the Objector, that if he is acquainted with any Phyſicians who do not practiſe according to this Plan, it were to be wiſhed they did; as it would certainly redound more to their own Honour, as well as to the Welfare of thoſe who repoſe a Confidence in their Abilities.

But I can by no Means allow the Objection to be true; for though it muſt be confeſſed that we have *Empirical* Phyſicians amongſt us, who neither follow this, nor any Rule at all, but ring the Changes, as it were, with a Set of *Receipts*, merely as Chance directs, yet moſt Phyſicians, now-a-days, purſue the ſame Indications, and the ſame *rational* Methods, in the Cure of Fevers, which were purſued by HIPPOCRATES. To mention a few Particulars; our beſt Phyſicians bleed, in Fevers, in order to leſſen

leſſen the Quantity of Blood, when it is redundant, and thereby to moderate the Symptoms; but then they have a Regard to the Nature of the Fever, the Strength of the Patient, and the like. They follow the Method of HIPPOCRATES likewiſe in directing a *cooling Regimen*, and diluting Liquors, in acute Diſtempers; but here again, they conſider how far they may ſafely go, as they are ſenſible that it is poſſible to dilute and cool too much. Again, they uſe *Emeticks*, and ſometimes *Purgatives*, in the Beginning of acute Diſtempers, to diſlodge the *offending Matter*, when it is moveable, but no prudent Phyſician ever expects to conquer all Kinds of Fevers by theſe Evacuations only, tho' ever ſo often repeated; but, as he is ſenſible *that every Sort of Fever will have a different Criſis, at a different Time* *, he will attempt a Cure by that Way only which Nature indicates. CHAP. IV.

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* See *Sir* JOHN FLOYER's *Comment on* HIPPOCRATES, Pag. 132.

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We have, indeed, added ſome Things to the Practice of the Ancients, and have altered others, but this has been rendered neceſſary by the Difference of our *Air*, and *Conſtitutions*, and by our different Way of living. The Ancients neither uſed *Bliſters*, nor *Volatile Salts*, in Fevers, nor were they acquainted with the *Bark*; but our Phyſicians purſue the ſame general Indications which they did, though they take different Ways to anſwer them.

" In the warm Countries of ASIA and " GREECE there was a more evident Ex- " cretion by a *Criſis*, becauſe the Circula- " tion was more free and vigorous †;" but in our Climate, the Humours are more viſcid, the Fibres more weak and languid, and the Motion of the Blood more ſluggiſh; for which Reaſon it requires a longer Time to bring

† See FLOYER's *Comment on* HIPPOCRATES. Antedictis pariter de cauſis, in *Græcia*, et *Aſia*, Criſes olim feliciter procedebant, &c. BAGLIVI Praxeos Medic. Lib. ii. C. 12.

bring about a *Criſis*; and we are therefore obliged to have Recourſe to *volatile* Medicines, to *Cordials* and *Bliſters*, to increaſe the Motion and Fluidity of the Humours, and prevent Nature from ſinking under the Weight of the Diſeaſe. This is the Caſe in moſt Fevers, and, in particular, in *Intermittents*; for in the Climate where HIPPOCRATES practiſed, it was not unuſual to ſee a *Tertian* go off by a regular *Criſis*, in fourteen Days, or after the ſeventh Fit *; but our *Intermittents* are more irregular, and of longer Continuance, and therefore we are obliged to aſſiſt Nature, by making an *artificial Criſis* by the *Bark*; as a very learned and judicious Phyſician, and a great Admirer of the Ancients has obſerved ‡. However new this Opinion of making an artificial *Criſis* by the *Bark* may ſeem to many, yet I think it may be allowed as a probable Conjecture, till a more ſatisfactory Account of the Operation of this Specifick can

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* HIPPOC. iv. Aph. 59.

‡ Sir JOHN FLOYER. Comment on HIPPOCRATES.

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can be given. For the *Bark* does not act, as is commonly ſuppoſed, by changing the Quality of the morbifick Matter, or correcting it, but by expelling that Matter out of the Body. This may be proved from its Effects; for if it corrected the morbid Matter, it would take Effect at any Time of a Diſeaſe, indifferently; nor would Phyſicians be obliged to prepare the Body for the Uſe of it, or to wait till Signs of Concoction appeared; but we know by Experience, that the *Bark*, if it be given too ſoon, or before the morbifick Matter begins to be concocted, ſeldom or never does any Good *; and hence aroſe that common Rule of Practice, *viz. that it is never ſafe to give the Bark, unleſs there is a Separation in the Urine.* The Reaſon why the *Bark* can do no Good in a thin pale *Urine*, as Sir JOHN FLOYER ſays, is this, *viz.* " that " the

* Chinam Chinæ dare in corpore impuro, id eſt in principiis morborum, nullis præcedentibus Signis Coctionis, et corpore non purgato, piaculum eſt —; Methodus damnabilis ac pernicioſa. BAGLIVI. Opera 389.

" the *febrile Matter* does not circulate in the CHAP.
" Veſſels, at that Time, but is lodged in IV.
" that Part where the Fever is moſt vio-
" lent *."

The moſt proper Time for giving the Bark then, according to this Author, is about the *State* in Fevers when the Humours are *concocted*, but have an imperfect Criſis; as it helps to *precipitate* the *febrile Matter*, at this Time, and to carry it off by *Urine*; or to make an *artificial Criſis*. And he adds, " We may be aſſured that " the Bark has this Effect, by the great *Se-* " *diment precipitated* in the Urine, when " the Bark is taken †."

We have already taken Notice of ſome Things, in which the Practice of the Ancients and the Moderns differs; but the greateſt Difference which there is between them ſtill remains to be ſpoken of: This conſiſts in their different Uſe of purging Remedies.

It

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* Pag. 133. † Id. Pag. 136, 137.

CHAP. IV. It is certain then, that both HIPPOCRATES and SYDENHAM made great Uſe of Purgatives in the Beginning of acute Diſeaſes; but the former ſometimes did it without previous Bleeding, whereas it was an invariable Rule with the latter, *never to purge in the Beginning of Fevers, without firſt of all taking away ſome Blood.*

In order to account for this Difference, we muſt obſerve, that, according to the Doctrine of the Ancients, as well as the Moderns *, the Humours, in Fevers, are either too thick, viſcid, and *fizey*, or too thin and *acrimonious*; and, according to this Diverſity of the Humours, Fevers are either

* According to the Sentiments of BOERHAAVE, as well as of HIPPOCRATES, the State of the Fluids, in all Fevers, is either too thick and *viſcid*, or too thin and *acrimonious*. Thus the latter ſays, that all Fevers ariſe from *Pituita*, or from *Bile*; and the Cure of them is effected, as the former tells us, by correcting and carrying off the *Lentor* and *Acrimony* of the Fluids; but *Lentor* is only another Word for *Pituita*, as *Acrimony* ſtands for *Bile*.

either of the *Phlegmatick*, i. e. *Inflammatory*, or of the *Bilious*, or *putrid* Kind. The former State of Humours was always held to be an Indication for Bleeding, as the latter was for Purging. HIPPOCRATES attended very carefully to this Difference of the Humours, and whenever he found them to be in a *putrid*, or *bilious* State, or perceived Signs of a prevailing *Cachochymy*, he ordered Purgatives, without Bleeding, becauſe he thought the morbifick Matter was moveable in theſe Caſes, and might be carried off by Purging, by reaſon of its Tenuity *. But if the Humours were in a contrary State, *i. e.* thick and *fizey*, he never gave purging Remedies, without previous Bleeding, (as we have ſhewn above); and this is the Reaſon of the Rule which he gives about Purging, in the Fragment *concerning purging Remedies* †; which Rule

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* See MARTIAN, in HIPPOC. p. 307.

† Οκοῖσι μὲν οὖν ὑπὸ πυρεῖῶν ἰχυρῶν λαμβάνονται, οὐ χρὴ τούτοισι φάρμακα διδόναι, &c. If this Fragment

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Rule is commonly, tho' falſely, thought to extend equally to all kinds of Fevers.

This being premiſed, it will be eaſy to aſſign a Reaſon for the Difference between HIPPOCRATES and SYDENHAM in this Point. For, in our Climate, Fevers are attended more commonly with a *Sizeyneſs*, or inflammatory State of Humours, than with a *Cachochymy*, or Corruption of them; or, in other Words, are more frequently of the *inflammatory* than the *putrid* Kind; for which Reaſon we have frequent Indications for Bleeding, and but few for Purging. SYDENHAM had therefore good Reaſon to lay

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ment be genuine, which there is ſome Reaſon to doubt, this Precept muſt be confined to inflammatory Fevers, or elſe underſtood only of the more powerful Purges, ſuch as *Hellebore*; otherwiſe, it contradicts the whole Tenor of the *Hippocratic* Practice. HEURNIUS thinks that the old Title of this Piece was, *De Helleboro*; and if ſo, we may ſuppoſe that this Rule relates only to giving *Draſtick Purges* in the Beginning of Fevers.

lay it down as *a general Rule, never to purge in the Beginning of Fevers without Bleeding.* CHAP. IV.

If SYDENHAM, therefore, and our Phyſicians have always been cautious in this Point, it is becauſe Purging, in the firſt Stage of Fevers, is very ſeldom indicated in our Climate; but we may carry our Caution too far in this Reſpect, as thoſe have done who would perſuade us that Purging is never proper in a Fever. We have ſometimes *Epidemick* Fevers amongſt ourſelves, in which the *Hippocratic* Method of Purging, even without Bleeding, ought to be purſued. Of this Kind was the *Epidemick* which raged in the *Weſt of England* in 1740, and 1741, of which I have formerly given an Account *.

In this Fever early purging was found to be of the greateſt Benefit, by others, as well as by myſelf; for the learned and ingenious Dr. GLASS, in giving an Account of it, has theſe Words, *viz.* "Uſurpanti

* See the Enquiry, &c. above referr'd to.

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" mihi id genus præſidii in Febre Petechi-
" ali apud nos hoc tempore Epidemica, ex
" Votis ſucceſſit Eventus. Imo novi ali-
" quoties, ubi *Vertigo*, gravis *dolor capitis*,
" *inſignis præcordiorum oppreſſio*, multus
" *mentis corporiſque languor*, in hac conſti-
" tutione cum Febre ingruentia, per eam
" medendi rationem, (ſcilicet, purgationem
" per alvum) protinus ſubmota fuerint, *ſup-
" preſſâ febre in ipſis incunabilis* *."

The ſame judicious Phyſician makes mention alſo of ſome other Kinds of Fevers, in which early purging is of Uſe; of this Kind are all Fevers in which there is a peccant Matter, or what the Ancients called *Materia turgens*, in the *Primæ Viæ*; concerning which he makes the following judicious Obſervation. " Igitur ex HIPPO-
" CRATIS præceptione ubi Materia turget,
" (apud nos frequentiſſime turget) cum ad
" delenda accidentia ex præcordiorum af-
" flictione exercentia, tum ad præcavenda
" iſta ex Vitii in Venas delatione expectan-
" da,

* Comment. de Febribus. p. 155.

" da, *Medicamento purgante inter initia* CHAP.
" *morbi utendum eſt* *." IV.

It was the common Practice of Phyſicians, not above two Hundred Years ago, to give gentle Purges in the Beginning of moſt Kinds of Fevers. This we may learn from BALLONIUS and FERNELIUS †; and LANGIUS tells us, that ſome Phyſicians of the Univerſity of *Tubingen*, in the Circle of *Suabia*, firſt began to lay aſide the Practice; and

 that

* Comment. de Febribus, p. 157.

† BALLONIUS ſpeaks of Purging in Fevers in this " Manner. " Si Fluores Alvi copioſos Natura moli-
" tur, idque legitime, & ægrotorum commodo, cur
" non et idem ars efficiat? Si initiis morborum, quum
" tamen, ſi quando alias, omnia cruda ſint, laxamus
" alvum, cur non audacius aliis temporibus, niſi quum
" Natura eſt proximè morbum aggreſſura? At fateor
" in *inflammationibus Medicamenta non conferre, præ-*
" *ſertim validiora.* Sed ſi Meſenterium obſtructum,
" et humoribus plenum, cur non Pharmaca præſcribes?
BALLONIJ Oper. 4°. Venet. Tom. i. p. 94. And again; " In quorundam febribus curandis *melius eſt ſex-*
" *cies Pharmacum dare, quam ſemel phlebotomare.* Quia
" febrium Materia in talibus eſt in Meſenterio conclu-
" ſa, &c." Ibid. p. 108. In like Manner FERNELIUS, who was eſteem'd the HIPPOCRATES of *France*, recom-

CHAP. IV. that they were induced to do it, by miſunderſtanding the Doctrine of GALEN on the Subject. LANGIUS refutes their Opinion at large, and ſhews that it is agreeable both to the Doctrine of HIPPOCRATES and GALEN, to purge in the Beginning of acute Diſeaſes †. Later Phyſicians, however, have, in general, laid aſide this Practice; notwithſtanding which, ſome of the lateſt and beſt Writers in Medicine allow of the Uſe of Purges, upon ſome Occaſions. Amongſt this Number we may reckon RAMAZZINI, LANCISI, BAGLIVI, and WINTRINGHAM *; to ſay nothing, in this Place,

recommends Purging in the Beginning of all acute Diſeaſes. "Non ſolum igitur in valde acutis Morbis quorum materia turget, HIPPOCRATIS more, verum etiam in quovis modo acutis, utiliter ſtatim initio vacuandum." FERNELIUS de Febribus, C. v.

† Epiſtol. Medicinal. Lib. I. Epiſt. 39.

* Thus RAMAZZINI ſays, "Propterea blanda purgatio non Mochlica, in principio harum febrium *peticularium* non prorſus fuit incommoda, quamvis caſu inſtituta, nec credita febribus hujus proſapiæ multum conferre, leniter enim eductâ humorum ſuburrâ in Stomacho contenta, Natura exinde ad perficiendum opus ſuum pro maſſæ ſanguineæ a pravo miaſmate

Place, of SYDENHAM and BOERHAAVE. But, as BALLONIUS obſerves, *great Judgment is requiſite to diſtinguiſh whether it is* CHAP. IV.

" aſmate expurgatione uſque facilius procedebat." BERNARD. RAMAZZIN. Oper. p. 214. In like Manner Purging is recommended by LANCISI, on the firſt or ſecond Day, in malignant Fevers. (*Vid.* De noxiis Paludum effluviis, Lib. I. Par. ii. Cap. 3.) and by BAGLIVI, in what he calls *Meſenterick* Fevers. " Quando vel minimum remittere et miteſcere accidentia " obſervo, ſtatim purgationem inſtituo etiam ipſo die " critico, (nam hujuſmodi Febres Vim et Poteſtatem " Criticorum ſpernunt) et humorum apparatum e Me" ſenterio quam citiſſime educo, Clyſteres etiam bis " die injicio, Purgationes frequenter præſcribo, et to" tam dirigo indicationem in educendo per purgationes " meſenterico apparatu, poſthabitis diaphoreticis, et " inutilibus, ne dicam noxiis teſtaceis pulveribus." BAGLIVI Oper. p. 52. vid. etiam p. 388. Our Countryman, Dr. WINTRINGHAM, likewiſe has ſhewn the Uſefulneſs of Evacuations in the Beginning of putrid Fevers, in his judicious Account of the *Epidemical Diſeaſes, in the City of* York. For, having mentioned the Service which a natural Purging was of in the *Epidemick* Fevers of the Year 1728, he adds, " Pari qui" dem Succeſſu dato Vomitorio, et poſtero die inſti" tutâ Catharſi, leviora fiebant Symptomata, et ſæpe " *in intermittentem vel remittentem* convertebatur hæc " febris. Hic autem effectus Alvi ſolutioni maxime " tribuendus eſſe videtur, eo quod Vomitorium omiſſâ " Catharſi non æque feliciter ægris ſucceſſit ac omiſſo " Vomi-

CHAP. IV. *beſt to Bleed or Purge; otherwiſe a Phyſician will commit great Errors in his Practice* *.

The Diſtinction which the laſt mentioned Writer makes between Fevers which are ſeated in the *firſt Paſſages*, and thoſe whoſe Seat is in the *Veins*, will help to direct Phyſicians in this Point; *for thoſe of the latter Kind require Bleeding, in the firſt Stage of them, but thoſe of the former Kind do not eaſily yield to Bleeding, but ſtand in need of Cathartick Remedies* †.

But, not to tire the Reader with any more Quotations on this Subject, I can ſafely affirm, that, by following the Method of HIPPOCRATES, and purging in Fevers, where there were Signs of the *Materia turgens*, in my own Practice, for ſome Years paſt, I have often ſeen ſuch good Effects,

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" Vomitorio Catharſis. Hanc autem ſalubrem lenium " Catharticorum præ Vomitoriis effectum *in aliis etiam* " *febribus* ſæpe notavi." *Comment. Noſologic.* p. 122, 123.

* *Vid.* BALLONIJ Opera. Tom. I. p. 108.

† Id. Tom. i. 78.

Effects, as even exceeded my utmoſt Hopes; having not only ſeen continual Fevers changed into Intermittents, but alſo entirely carried off by this Means, in a few Days, when they would otherwiſe have been, very probably, of ſome Weeks Continuance. An Inſtance of this kind, which lately fell under my Care, I ſhall here relate. CHAP. IV.

A young Man, of about Nineteen, was ſeized with an Acute Fever, in *November*, 1746, which ſeemed, at its firſt coming on, to be of the *Putrid* kind. It began with a *Shivering*, *Pain* in the *Head and Limbs*, a *Reaching*, and *griping Pains in the Bowels*, and a *Soreneſs* in the Throat. The Shivering was ſucceeded by a burning Heat; and, on the ſecond Day, he grew *delirious*. The *Delirium* continued, excepting ſome ſmall Intervals, for four Days. On the fourth Day I was ſent for to him. He had been bled, had taken ſome *nitrous* Medicines; and had, at that Time, a *Bliſter* on his Back. He was ſcarce ſenſible when I ſaw him; his Pulſe was quick and low,

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and there was no great degree of Heat. The Inſide of his Throat appeared to be inflamed, and of a livid Purple Colour; the Skin upon his Breaſt and Arms appeared to be of the ſame Colour, and looked as if he had been bruiſed. He had no great Difficulty in Swallowing, nor could I perceive that the Tonſils were much ſwelled, as they commonly are in a *Quinſie*. I made no Alteration that Night, in the Method he was going on with, except directing two more *Bliſters*, and adding ſome *Camphor*, and *Rad. Serpentariæ* to his *Bolus's*. The next Morning, when I viſited him, I was told he had been delirious all Night, and ſtill continued to be ſo: the Fever, however, was ſomewhat abated; his Pulſe was ſofter and ſlower; and there was a white Sediment in his Urine. After having revolved over the preſent as well as preceding Symptoms in my Mind, *viz.* the Reaching, griping Pains in the Bowels, *&c.* all which were Signs of the *Materia turgens*, I determined to give a gentle Cathartick, in Hopes to bring the Fever to intermit. Accordingly, he

he took a purging Potion of *Infuſ. Sennæ*, *Manna*, *&c.* which gave him three or four Motions, and brought off a great deal of *bilious* fetid *Excrements.* This was the 5th Day of the Diſeaſe. He ſlept very well the following Night, and waked next Morning perfectly ſenſible. The Fever continued two Days longer, and then went off by moderate *Sweats.* He was purged a ſecond Time, and perfectly recovered. CHAP. IV.

Thus much may ſuffice concerning Purging in the Beginning of Fevers; I ſhall now add a Word or two concerning the Method of doing it, after the going off of thoſe Diſeaſes.

The Practice of HIPPOCRATES differs as much from that of the *Moderns* in this Point, as in the foregoing one; for he rarely gave Purges at the End of Fevers, as we have already ſeen; whereas the Moderns, in Imitation of SYDENHAM, give them very frequently. Now this Diverſity of Practice does not ariſe, any more than the former,

from

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from their embracing different Principles, but may be accounted for from the Diverſity of Climates.—" For if the *Criſis* cures " all Symptoms, (as it does for the moſt " Part in warm Climates) nothing is to be " done, according to HIPPOCRATES; but " if it be imperfect, without a concocted " Sediment, (as it is frequently in our " Climate) we muſt expect a Relapſe, or " a long Diſeaſe. This then, is the pro- " per Time for *Purging*, to carry off the " Relicts of a *Criſis* *." And thus our preſent Phyſicians appear to act upon the ſame Principles as HIPPOCRATES did above two Thouſand Years ago.

A ſecond Objection which, as I obſerved above, may be made to what I have advanced, is this, *viz. that inſtead of vindicating the Honour of the Art of Phyſick, I have been ſecretly uudermining it; ſince if it only conſiſts in the Imitation of Nature, there ſeems to be no great Labour or Abilities wanting for any Man to become Maſter of it.*

This

* See FLOYER's Comment. p. 133.

This has been anſwer'd, in ſome Mea- CHAP. ſure, in the former Part of this Work; IV. where I have ſhewn how many the Qualifications are which are requiſite to conſtitute a good Phyſician: but if this Anſwer ſhould not be thought ſufficient, let me aſk the Objector, in my Turn, how it comes to paſs, if the Art is ſo eaſy, that there have been ſo few Phyſicians in the World, who have been excellent in this Art? To ſay the Truth, it requires more Skill to imitate Nature properly, than is commonly imagined. The Arts of *Painting* and *Statuary*, as well as *Medicine*, are only *imitative Arts*, and yet we have few who are excellent in either; and " what is the Rea- " ſon that we have now no APELLES in " *Painting*, no PHIDIAS in *Sculpture*, nor " HIPPOCRATES in *Medicine*, but, (as " GALEN ſays) becauſe we want either the " Abilities or the Induſtry which former " Ages had? but it ſeems unreaſonable to " ſuppoſe that Peoples Capacities are now " inferior to what they were formerly, ſince " that

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" that would be impeaching Nature; " we muſt therefore conclude, that it is only for want of Induſtry and Application, that Phyſicians are not always excellent in their Art; and hence it appears, that the Art of Medicine is not one of thoſe Arts which may be eaſily attained. The Repreſentation which I have given of it then, does not, in the leaſt, detract from the Honour of the Art; for as SYDENHAM very judiciouſly obſerves, " If the " Art of Phyſick were treated of in this " Method, *i. e.* if the Indications were only " drawn from Nature, tho' the Method of " treating here and there a Diſeaſe, might be " obvious even to the Vulgar, yet the whole " Art, in its utmoſt Extent, would require " Men of more Prudence and Skill, than " it does in its preſent State. For ſince " there is greater Subtlety in Nature's Ope- " rations (in the Obſervation of which the " Practice of Phyſick is founded) than in " any Art, tho' ſupported by the moſt " ſtriking *Hypotheſis*, that Art of healing " which Nature points out, will ſurpaſs " the Comprehenſion of the ignorant Vul-

" gar, much more than that which is taught CHAP.
" by Philoſophy. I will inſtance only in IV.
" Fevers, *in the Cure of which Two Parts*
" *in Three of the Art conſiſts*, and I will ap-
" peal to any Man, who ever thought a-
" bout the Matter, whether I ſpeak the
" Truth or not. For, is there an *Empirick*
" ſo ignorant, who will not fancy himſelf
" able to cure a Fever, if there is nothing
" more to be done but to ſatisfy thoſe
" which are commonly called the *Curative*
" *Indications* in all Fevers, *viz. to evacuate*
" *the febrile Matter by the Help of Sweats,*
" *and to guard againſt the Symptoms which*
" *may happen to ariſe?* For he may be ſure
" of raiſing a Sweat by the Help of *Venice*
" *Treacle, Gaſcoign's Powder, Plague-water,*
" and a *warm Regimen*, the doing of which
" is commonly his only Aim, eſpecially if
" he has been uſed to hear of the Word
" *Malignity*; and as to mitigating the
" Symptoms, he has nothing to do, but to
" have Recourſe to *Diacodium*, whenever
" the Patient wants Reſt, to *Clyſters* when
" he is coſtive, and ſo of the reſt. But he

" will

CHAP. IV. " will not be able, either by the Strength " of his own *Genius*, or the Preſcriptions " of Phyſicians, to diſcover what Kind of " Fever it is which he has to deal with, " provided we believe, *(and Poſterity may " perhaps believe it) that there are various " Kinds of Fevers, each of which requires a " different Treatment from the reſt, and that " one and the ſame Fever, of whatever Kind " it be, is to be treated after one Method, " when it firſt comes on, and after another, " as it advances, and ſo on, through its dif- " ferent Stages, as long as it continues.* But " how will one who is unacquainted with " the natural Courſe of a Diſeaſe, (which " alone can inſtruct him in the true Method " of Cure) be able to take his Indication " from this or that Symptom, ſince he will " not be able to judge whether it is occa- " ſioned by the Method of Cure which he " makes uſe of, or by the Diſeaſe itſelf. " It would be tedious to enumerate all the " Subtleties, and minute Particulars, which " occur to Obſervation, *in Practice*; for " they are ſo many, and of ſuch Moment

" towards ſaving Peoples Lives, that there CHAP.
" will be room for the lateſt Poſterity to IV.
" add ſomething to them. The Art then
" will not become contemptible by being
" conſidered in this Light, (*i. e. as an Art*
" *which only imitates Nature*) but will be
" rendered more illuſtrious, and more diffi-
" cult; *ſo that none but Men of Wiſdom and*
" *ſound Judgment will be allowed to practiſe*
" *it.*"

Having made this Apology for the Art, and ſhewn in what the Practice of it properly conſiſts, I will conclude with a Word of Advice to all ſuch as may hereafter be tempted to ſet up for REFORMERS in Medicine. Let me then adviſe all ſuch to conſider, that if, inſtead of treading in the Steps of thoſe great Authors I have been mentioning, they ſhould amuſe themſelves, on the one Hand, in framing new *Hypotheſes*, they muſt expect to meet with the ſame Fate which other Framers of *Hypotheſes* have done; or if, on the other, they ſhould try to abridge the Study of Phyſick,

by

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by contracting the Art into ſuch a narrow Compaſs as THEMISON did of old, and ſome modern THEMISON's have done of late, their Attempts will prove abortive, as thoſe of their Predeceſſors have already done: And the pretended Reformers of both Kinds would do well to conſider, ſuppoſing they ſhould meet with the good Fortune, or rather Misfortune, of having their Novelties approved of, what a ſhocking Reflection it muſt be to them hereafter, to think that Thouſands may perhaps have fallen a Sacrifice to a Scheme which owed its Being only to their Avarice or Vanity. But if they have really a Mind to improve the Art of Phyſick, let them try to do it by following the ancient Road; let them uſe the ſame Diligence in obſerving the Riſe, Advancement, Changes, and Decreaſe of the Phænomena of Diſeaſes, and lay down Rules for foretelling them, with as much Certainty, as the Ancients did; let them improve the *Therapeutick* Part of Medicine, by retrenching thoſe Superfluities in the *Materia Medica*, which latter Ages have intro-

introduced; but let them not venture to censure, or alter the *Hippocratic* Plan. For the Office of a Phyſician is like that of a Builder, who undertakes to repair a decayed Pile; he muſt add what is wanting, and ſubſtract what is ſuperfluous, ſupport the Fabrick, where it is weak, open obſtructed Drains, &c. but he muſt take Care, at the ſame Time, to keep the Plan of the Original Architect conſtantly in View, leſt while he is endeavouring to repair, he ſhould, in reality, ſubvert the Fabrick. This is a Method which they will find, indeed, to be more laborious than that of framing *Hypotheſes*, (however ingenious they may be) to found their Practice on; or than that of *ringing the Changes with a Sett of Remedies*, as *Empiricks* have always done; but yet not ſo laborious as to deter any one from the Undertaking; for HIPPOCRATES has ſhewn the Way, and it is much eaſier to follow the beaten Road, than it is to ſtrike out new Paths in Science. Later Phyſicians, therefore, have this Advantage over the Inventor of the Art, that

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it is eaſy for them to acquire that Knowledge, in a ſhort Space of Time, which He attained with infinite Labour and Aſſiduity. But however laborious it may be to follow the *Hippocratic* Method, it muſt be done, if a Man has a Mind to exerciſe the Art with Reputation to himſelf, or to the Advantage of the Community which he is a Member of. For, to conclude with the Words of the divine old *Coan*, "Medicine is an Art, which has exiſted from "ancient Times, and by which many uſe"ful Things have been diſcovered, as many "more will be in Time to come, by ſuch "as are qualified for the Taſk, and ac"quainted with the Diſcoveries which have "been already made: *But if any one ſhall* "*neglect and deſpiſe theſe Diſcoveries, and* "*pretend to make Improvements in the Art,* "*by purſuing another Road, he will deceive* "*himſelf and others; for it is impoſſible to* "*be done.*"

FINIS.